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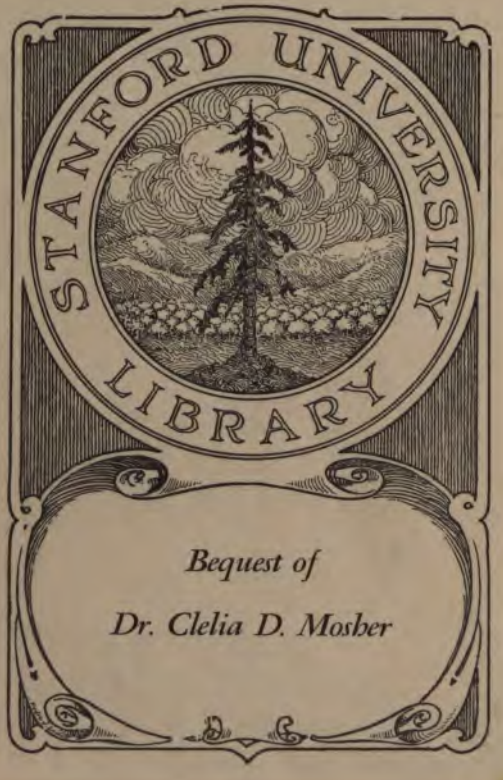

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THE WHOLE WORKS

OF ROGER ASCHAM,

NOW FIRST COLLECTED AND REVISED,

WITH A LIFE OF THE AUTHOR;

BY THE

REV. DR GILES,

FORMERLY FELLOW OF C. C. C.,

OXFORD.

VOL. I, PART I.

LIFE, &c., AND LETTERS.

LONDON:

JOHN RUSSELL SMITH,

SOHO SQUARE.

1865.

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VANDI UNIVERSITY

TO HER ROYAL HIGHNESS

Alexandra, Princess of Wales.

MADAM,

The public joy with which your Royal Highness's coming amongst us was greeted by all our people, was felt most thoroughly by myself; and the pleasure which you visibly derived from it has given all a proof that you are, as much as our hearts can wish, a truly English Princess, as our hope is that you will hereafter become a truly English Queen. Permit me to lay at your feet the works of that great scholar, ROGER ASCHAM, tutor to her whose glory, as an English Queen, has never been equalled until the present day, when all are ready to acknowledge that the crown of Elizabeth has gained fresh honour from encircling the brow of Victoria.

I am, Madam,

Your Royal Highness's Most Obedient,

and Most Faithful Servant,

J. A. G.

CRANFORD, *March* 1, 1865.

PREFACE.

THE works of ROGER ASCHAM have never before been collected. The principal of these are the *Toxophilus* and the *Schoolmaster*, which have been often printed. His *Discourse on Germany* has also twice been edited separately. Of all these an account will be found in the second and third volumes of this work. His *Poemata* also are to be found in our third volume; and besides these he published the *Commentaries of Œcomenius*, under the title:—

Expositiones Antiquæ in Epistolam Divi Pauli ad Titum et Philemonem ex diversis sanctorum Patrum Græce scriptis commentariis ab Œcumenio collectæ et Cantabrigiæ Latine versæ Anno Domini, 1542.

These Commentaries brought their translator into some trouble with the Archbishop of York: and he was equally unlucky with another treatise, on the Lord's Supper, published in the same volume, and after Ascham's death, reprinted by Grant, in a volume bearing this title:

Apologia doctissimi viri Rogeri Aschami Angli, pro Cœna Dominica, contra Missam et ejus præstigias: in Academia olim Cantabrigiensi exercitationis gratia inchoata.—London, H.

Middleton, 1577 [12mo. The date is altered in the title of some copies, to 1578, but not in the colophon.]

In the same volume are also found *Themata Theologica:* but it would have been an affront to the reader's patience to rescue any of these theological treatises from merited oblivion by reprinting them with Ascham's other works.

It remains, therefore, to speak of his *Letters*, which are by far the most interesting part of his writings, and occupy as much space as all his other works put together. The greater number of them, it is true, are written in Latin, whereby they are less generally accessible to the reader. But I have endeavoured to remedy this by prefixing to every letter a short summary of its contents, by means of which, the reader may trace the chief facts of Ascham's life from the year 1539, when he was in full reputation as a scholar at the University, to his death in 1568.

The Latin letters of Roger Ascham were collected and published by Edward Grant in the year 1576, under this title:

1. Disertissimi viri Rogeri Aschami Angli regiæ majestati non ita pridem a Latinis epistolis familiarium epistolarum Libri tres, magna orationis elegantia conscripti. Quorum primo præfigitur elegantissima epistola de Imitatione Oratoria. Huc accesserunt ejusdem pauca quædam poemata. Omnia in studiosorum gratiam collecta et nunc primum edita studio et labore Eduardi Grante, Scholæ Westmon. Moderatoris.

Addita est in fine ejusdem Ed. Gr. oratio de vita et obitu

Rogeri Aschami, ac ejus dictionis elegantia, cum adhortatione ad adolescentulos. Excusum Londini impensis Francisci Coldocki.

There is no date or place of imprint: it is 12mo, Lond. 1576.

2. A second edition of Grant's work appeared.—8vo. Lond. 1578.

Copies of both these are in the British Museum.

3. A third edition, Lond. Bynneman, 1581, 8vo.

A copy is found in St John's College, Cambridge, with the MS. note "Editio Londin. altera non paulo melior. Lego collegio D. Jo. Cant. Tho. Baker."

The fourth edition seems to be the following, of which I have a copy, bearing this title :—

4. Disertissimi viri Rogeri Aschami Angli, Regiæ olim Majestati a Latinis epistolis, Familiarium Epistolarum libri tres, magna orationis elegantia conscripti, nunc postremo emendati et aucti. QUIBUS adjunctus est Commendatitiarum, Petitoriarum, et aliarum hujus generis similium epistolarum, aliorum nomine, ad alios principes et Magnates ab eodem R. Aschamo conscriptarum, liber unus. ACCESSERUNT hac postrema editione Joannis Sturmii, Hieronymi Osorii, aliorumque epistolæ ad Rog. Aschamum aliosque nobiles Anglos missæ. ADDITA sunt pauca quædam Rogeri Aschami Poemata. OMNIA in studiosorum gratiam collecta, opera et studio E. G. ADJECTA est in fine ejusdem, E. G. Oratio de vita et obitu Rogeri Aschami et ejus dictionis elegantia. Londini, in officina typographica Ar. Hatfield pro Francisco Coldocko, 1590. Foolscap 8vo. [At the end of the volume is the date 1589.]

To these succeed three editions, printed on the Continent, and containing a few additional letters :—

5. Hanoviæ, 1602, 12mo.
6. Hanoviæ, 1610, 12mo.
7. Coloniæ Allobrogum, 1611, 12mo.

After these comes the edition of Elstob (a fine copy of which—*volume de luxe*—is in the British Museum) bearing this title:—

8. Rogeri Aschami epistolarum libri quatuor. Accessit Joannis Sturmii, aliorumque ad Aschamum, Anglosque alios eruditos epistolarum liber unus. Editio Novissima Prioribus auctior, "Est enim, inquam, mihi cum Cicerone æmulatio, nec sum contentus eloquentia sæculi nostri. Nam stultissimum credo, ad imitandum non optima quæque proponere." Plin. Epist. V, Lib. I. Oxoniæ, typis Lichfieldianis, prostant venales apud Henricum Clements, Anno Domini MDCCIII. 8vo.

The editor of this volume was Elstob, who dedicates his work to Sir Robert Heath—Roberto Hethæo armigero Gulielmus Elstob. S. P. D. It contains a few more Letters than the previous editions, but not the Poems, and is very inaccurate in more ways than one.

Besides these separate editions of Ascham's Letters and other writings, there have been two collections of his English works:

1. By James Bennet, 4to, London, 1761, with a Life of Ascham, by Dr Johnson.

2. The English Works of Roger Ascham, Preceptor to Queen Elizabeth. A new edition. "He that will write well in any tongue, must follow this counsel of Aristotle, To speak as the common people do, to think as wise men do."—Toxophilus. London: Printed for White, Cochrane, and Co., Horace's Head, Fleet Street, MDCCCXV. 8vo. [Contains five letters to Sir William Cecil, now first published.]

The editor of this volume was J. G. Cochrane: 250 copies only were printed; it was re-issued some time afterwards, with a new title and the addition of a half-title, but without a date.

The letters contained in the various editions of the Epistolæ are 235 in number: besides which many others are found in various printed books, and forty more, hitherto found only in MSS., have been now printed for the first time; nor can I discover, by careful inquiry, that any other letters of Ascham are in existence not included in these volumes.

Elstob's, Book I.	13
„ II.	55
„ III.	35
„ IV.	76
„ V.	56
The English Works, 1815	11
Whittaker's Hist. of Richmondshire .	14
Hardwicke's State Papers	1
Mayor's Contributions to the Archbridge Archæological Society . . .	6
Landsdowne MS. 98	39
Cambridge MS. Dd, ix, page 44. . .	1
Total	307
Deduct Letters occurring twice	12
Total number of Letters in the New Edition	295

I have now only to ask the reader's consideration for any errors he may detect in the chronological arrangement of these letters. They have hitherto been printed without regard to date or subject. The greater number of them are without date, either of place, day or year; and even those which have the day of the month as well as the year affixed, sometimes give equal trouble, if written in one of those months which, varying with the use of the old or the new style, may belong to either of two successive years. On this point I have come to the conclusion that ASCHAM followed the new style, as we now use it, and have accordingly adopted it in the arrangement of the letters.

The date of each letter is given at the end of the small print heading prefixed, but whenever there is the least doubt of its accuracy, the figures are enclosed in brackets.

I have thought it best, in editing the works of so late a writer as ASCHAM, to adopt the spelling now in use, except in the case of such words as either are obsolete or have some peculiarity attached to them.

My thanks are due to Mr Cooper, author of the *Athenæ Cantabrigienses*, for some valuable assistance rendered in the course of the work.

J. A. G.

THE

LIFE OF ASCHAM.

THE name of Roger Ascham is familiar to every one who studies English literature; but few know more of him than that he was tutor to Queen Elizabeth, and wrote two books, one on Archery, the other on Education.

Many writers are indeed known only by their works: "the incidents of a literary life (says Dr Johnson) are seldom observed and therefore seldom recounted: but Ascham has escaped the common fate by the friendship of Edward Graunt, the learned master of Westminster School, who devoted an oration to his memory, and has marked the various vicissitudes of his fortune. Graunt either avoided the labour of minute inquiry, or thought domestic occurrences unworthy of notice; or, preferring the character of an orator to that of an historian, selected only such particulars as he could best express or most happily embellish."

The "Oration about the Life and Death of the most eloquent Roger Ascham" does but very little however towards giving us a clear insight into the Royal Tutor's life and character. We owe a

heavier debt to Edward Graunt for the *Letters*, about two hundred in number, which he collected and published in the same volume with the *Oration*.

These letters, indeed, written in Latin, are repulsive to the English reader, and have hitherto been printed without any regard whatever to the order in which they were written. Many of them have no date at all; others bear the date of the day only and not of the year, whilst even those which have both the day and the year given in full, are almost useless for historical purposes, owing to the preposterous manner in which they are printed. Dr Johnson seems to have made little use of these letters, from which alone we can gain any knowledge of the writer's thoughts and feelings, though there are not many collections extant, containing so curious a fund of literary anecdotes and furnishing such ample materials for literary biography. These letters extend over the space of about thirty years, beginning with 1539, when Ascham was a fellow of St John's College, Cambridge, and ending in December 1568, a few days before his death.

"Roger Ascham was born in the year 1515, at Kirby Wiske, (or Kirby Wicke,) a village near North Allerton in Yorkshire, of a family above the vulgar. His father, John Ascham, was housesteward in the family of Lord Scroop, and is said to have borne an unblemished reputation for honesty and uprightness of life. Margaret, wife of John Ascham, was allied to many considerable families, but her maiden name is not known. She

had three sons, Thomas, Antony,* and Roger, besides some daughters; and we learn from a letter (No XXI.) written by her son Roger, in the year 1544, that she and her husband having lived together forty-seven years, at last died on the same day and almost at the same hour.

Roger's first years were spent under his father's roof, but he was received at a very youthful age into the family of Sir Antony Wingfield, who furnished money for his education, and placed Roger, together with his own sons, under a tutor, whose name was R. Bond. The boy had by nature a taste for books, and showed his good taste by reading English in preference to Latin, with wonderful eagerness. This was the more remarkable from the fact that Latin was still the language of literature, and it is not likely that the few English books written at that time, were at all largely spread abroad in places far away from the Universities and Cathedral towns.

In or about the year 1530, Mr Bond the domestic tutor resigned the charge of young Roger, who was now about fifteen years old, and, by the advice and pecuniary aid of his kind patron Sir Antony, he was enabled to enter St John's College, Cambridge, at that time the most famous seminary of learning in all England.

* Was this the Antony Ascham, who studied medicine at Cambridge, and took the degree of M.B., after eight years of study, in 1540? The date seems to favour this supposition. See COOPER'S *Athenæ Cantabrigienses*, vol. i, p. 197.

Ascham entered Cambridge at a time when the last great revolution of the intellectual world was filling every academical mind with ardour or anxiety. The destruction of the Constantinopolitan empire had driven the Greeks with their language into the interior parts of Europe, the art of printing had made books easily attainable, and Greek was now largely taught in England. The doctrines of Luther had already filled all the nations of the Romish communion with controversy and dissension. New studies of literature, and new tenets of religion, found employment for all who were desirous of truth, or ambitious of fame. Learning was at that time prosecuted with that eagerness and perseverance which in this age of indifference and dissipation is not easy to conceive. The Rolls of our Universities have seldom displayed a more brilliant list of names than was at this time found at Cambridge. George Day, afterwards Bishop of Chichester, Sir John Cheke, Sir Thomas Smith, Dr Redman, one of the compilers of the Book of Common Prayer, Ridley the Martyr, Watson, Bishop of Lincoln, Pilkington, Bishop of Durham, Haddon, Christopherson, Wilson, and many others, were the distinguished contemporaries of Roger Ascham. His tutor was Hugh Fitzherbert, fellow of St John's, whose intimate friend, George Pember, took the most lively interest in the youug student, and exercised much influence on his future career.

Ascham soon resolved to unite himself to those

who were enlarging the bounds of knowledge, and immediately upon his admission into the college, applied himself to the study of Greek. Those who were zealous for the new learning, were often no great friends to the old religion; and Ascham, as he became a Grecian, became at heart a protestant. But the Reformation was not yet begun; disaffection to Popery was considered as a crime justly punished by exclusion from favour and preferment, and was not yet openly professed, though superstition was gradually losing its hold upon the public. The study of Greek was reputable enough, and Ascham pursued it with diligence and success equally conspicuous. He thought a language might be most easily learned by teaching it; and, when he had obtained some proficiency in Greek, read lectures, while he was yet a boy, to other boys who were desirous of instruction. His industry was much encouraged by Pember, who was one of the great promoters of Greek learning, and particularly applauded Ascham's Lectures, assuring him in a letter, of which Graunt has preserved an extract, that he would gain more knowledge by explaining one of Æsop's Fables to a boy, than by hearing one of Homer's Poems explained by another.

The zeal of Roger Ascham in completing his studies seems to have been most persevering: he took his bachelor's degree in 1531, Feb. 18, in the eighteenth year of his age, a time of life at which it is now more common to enter the University than to take a degree, but which, according to the modes

of education then in use, was not thought premature. On the 23rd of March following, he was elected fellow of the College, and thereby obtained an honourable position, though less lucrative than it would be in the present day when the increased value of land has added much to the yearly income of our colleges and public schools. But the young scholar ran a near risk of losing his fellowship altogether.

His own account of this matter is found in the *Schoolmaster* as follows:—

"Doctor Nicholas Medcalfe, that honourable father, was Master of St John's College, when I came thither; a man meanly learned himself, but not meanly affectioned to set forward learning in others.

"Some men thought that Dr Medcalfe was partial to northern men, but sure I am of this, that northern men were partial in doing more good and giving more lands to the furtherance of learning, than any other country men in those days did.

"This worthy Nicholas followed the steps of good old St Nicholaus, that learned bishop. He was a papist in deed, but would to God amongst all us protestants I might once see but one, that would win like praise in doing like good for the advancement of learning and virtue. And yet, though he were a papist, if any young man, given to new learning (as they termed it) went beyond his fellows in wit, labour, and towardness, even the same neither lacked open praise to en-

courage him, nor private exhibition to maintain him, as worthy Sir John Cheke, if he were alive, would bear good witness, and so can many more. I myself, one of the meanest of a great number in that college, because there appeared in me some small show of towardness and diligence, lacked not his favour to further me in learning.

"And being a boy, new bachelor of art, I chanced amongst my companions to speak against the pope: which matter was then in every man's mouth, because Dr Haines and Dr Skip were come from the court, to debate the same matter by preaching and disputation in the university. This happened the same time, when I stood to be fellow there; my talk came to Dr Medcalfe's ear; I was called before him and the seniors, and after grievous rebuke and some punishment, open warning was given to all the fellows, none to be so hardy as to give me his voice at that election. And yet for all those open threats, the good father himself privily procured that I should even then be chosen fellow. But, the election being done, he made countenance of great discontentation thereat. This good man's goodness and fatherly discretion, used towards me that one day, shall never out of my remembrance all the days of my life. And for the same cause have I put it here in this small record of learning. For, next God's Providence, surely that day was by that good father's means *dies natalis* to me, for the whole foundation of the poor learning I have, and of all

the furtherance that hitherto elsewhere I have obtained."

It appears from the flowery language of Graunt, that the expenses of Ascham's education had hitherto been borne by Sir A. Wingfield, but it may be presumed that when the young man obtained his fellowship, he would, as a matter of course, relieve his kind patron from the cost of maintaining him any longer. "Dependence," says Dr Johnson, though in those days it was more common and therefore less irksome than in the present state of things, can never have been free from discontent; and therefore he that was released from it must always have rejoiced." It would have been more easy to assent to this proposition, if Ascham's after-life had shown more of the independence which ought to mark the character of a learned man. The delight of having escaped from a patron, does not seem to have been felt by him in all its intensity; though, at all events, we cannot accuse him of forgetfulness; he is recorded to have preserved the most grateful and affectionate reverence for Wingfield, and to have never grown weary of recounting his benefits.

"Ascham's reputation still increased, and many resorted to his chamber to hear the Greek writers explained. He was likewise eminent for other accomplishments. By the advice of Pember, he had learned to play on musical instruments; and he was one of the few who excelled in the mechanical art of writing, which then began to be

cultivated among us, and in which we now surpass all other nations. He not only wrote his pages with neatness, but embellished them with elegant draughts and illuminations,—an art at that time so highly valued, that it contributed much both to his fame and fortune."

He took the degree of M.A. on Tuesday the 29th of June, 1537, when he was in the 21st year of his age, and though so young, seems already to have met with much success as a tutor. Among his pupils we find the names of Raven, Ireland, Grindal, and others, all of whom possessed more than the average stock of classical and general learning. Ascham's own tutors, before he took his degree, had been Fitzherbert, and John Cheke, afterwards so famous at Court, and though we lose sight of the former, yet Cheke will still appear among the friends and patrons of Ascham, until removed from his fame, his labours, and his misfortunes by an early death.

But, whilst we repeat the praises of Ascham as they have been handed to us in the oratory of Graunt, and copied by a number of later writers, we must not pass over in silence certain indications, apparent in many of his letters, that the Collegiate Society of St John's was not the residence of men perfectly happy and free from the bickerings and annoyances of the world. Nor can we be sure, even from the testimony of Ascham himself, that his busy and active disposition did not lead him into quarrels with the other fellows

of his college. Certain it is that we shall remark many passages of his letters pointing to cabals and factions in the college, for which we are at a loss to say whether Ascham or his adversaries were most to blame.

Seven years had passed between Ascham's first entering the University and his taking the degree of M.A., and it seems that he had never once visited his parents during the whole of that time. A letter to some unnamed friend informs us of this fact; it is without a date, but by comparing it with other letters, it appears to have been written in the latter half of 1538.

LETTER II.

I should long ago (*says he*) have wiped out every suspicion of neglect that you might have entertained from my long silence, if I had not paid a visit last spring to my native country and my old parents, whom I had not seen for some years. Since, therefore, I have met with so worthy and pious a man to take charge of my letter, a great admirer too of yours, and the more to your liking, seeing that he is so great a favourite with Bain and Redman, I thought it my duty to send you this token of my remembering your former kindness, and at the same time of my own good will towards you; for your friend Ascham's means have become so small and straitened that he has no power to show his gratitude in any other way.

In July, 1538, Dr Tailer became Master of St John's College, and it is in a letter to him, when absent from Cambridge, that Ascham again occurs to our notice.

Letter V.—To Dr Tailer.

St John's, March 9, 1539.

There was a time, most accomplished sir, when a better opportunity of writing to you presented itself, and my own feelings prompted me to avail myself thereof. I could then have opened to you all the thoughts of my heart more freely than now, and have shown forth more credibly the earnestness of my good will towards you. Were I to write so now, I fear me I should bring down upon me the charge of open flattery. I did, indeed, think to tell you how readily all have borne with you as their head, as also how praiseworthy has been your own discharge of duties. All have testified, with one consent, how peaceful and calm have been their studies for nearly two years, unbroken by inward jars, and unentangled in any meshes of litigation, and they ascribe this, after God, to your prudent management. . . .

There are, as you know, among us in this your college, some fellowships, wisely established to reward superior talents. One of these, lately vacated by Master Baister, is to be filled up next Lent; and if you would give your support to John Thomson, a student of this college, you would bind Ascham to you by a stronger bond than he is bound already. As for the young man himself, besides the supporters he has gained by his good conduct and zeal in acquiring learning, he has none, that I know of, who are able or willing to ask your interest in his behalf. I might bring many testimonies to his good conduct and learning, but I would rather ask you to lend your ear to Sir John Cheke and Barker's judgment in his favour. There are, indeed, other candidates, men of honesty and learning; one of them is a pupil of Redman; another has not yet taken his bachelor's degree: Master Trusley is

getting votes for the last-named by every means in his power. If, however, you will show some favour to this my petition (and I never shall ask a greater favour of you), you will undoubtedly gain for me what I wish, and will bind me to you by an everlasting obligation. When you come home you will learn more fully of the matter. May our Lord Jesus Christ ever have you in his keeping.

Two other letters, one to Cordingley, the other to Cumberford, both of them fellows of St John's, bear witness to Ascham's zeal to secure the fellowship for Thomson, but such zeal often makes enemies of those who have a candidate of their own to support.

All of the candidates, Fisher, Burton, Thomson, and the other candidate whose name is not given (for there were four), were, according to Ascham's own words, men of much learning, and all in need of the help which a fellowship would give them; but, says he in his letter to Cumberford:—

I can easily convince you not only that John Thomson is in greater need of it than they, but that they can be provided for elsewhere, whereas, if Thomson is set aside, all his labours carried on among us under the almost total desperation of his fortunes, will have been carried on in vain.

This was no doubt a serious case for Thomson, but the advocacy of such a cause was not likely to be without danger to Ascham; it was no doubt the cause of the coolness which existed for some time between him and Redman. Ascham himself felt and knew this to be the case, when three

years afterwards he wrote to Redman (LETTER XX.) in these words:—

When I carry back my thoughts to the last three years, during which (as some thought), there has been some estrangement of outward wishes between us, though (as we ourselves know well), there has been no alteration of inward feeling; and when I look at the reasons why men thought so, I see that they were greater in the estimate than in the reality. For, though the chief and only thing was, that I differed from you in the elections of our fellows, yet even in that, I had the same motive for my actions, though my zeal was different from yours: for each of us sought to help his own pupils. Wherefore, if I am to blame for this—our love of one another and your own amiableness allow me to speak freely—you are yourself not wholly free from that fault, unless it be thought fair that you should have toiled to the utmost for your friends, but that I should have given up all care or patronage, or good faith towards mine; whereas, I rather think that it was my duty to show the more zeal in seizing the chance then offered me of benefitting my pupils, seeing that you daily have better opportunities of advancing yours, whilst I could never meet with a better chance of helping mine again. And as far as regards J. G., whatever you asked me to do in that matter either at Cambridge, or when I was with you in London, I did all to the best of my power, with diligence and good faith: for you told me yourself, that you wished him to be chosen into our college, not that he might thence be able to live more affluently, but that he might there have a better opportunity of studying. I acted in that matter as promptly as I could, for I have never been one of those, on the contrary, have always kept aloof from those, who

think that what you do for one man is to be accounted as nothing unless you show yourself a formidable adversary to another who is poor and honest. I am most unwilling now to refer to those days, or to re-open the wound which lapse of time has healed, &c.

The three years which passed between the election quarrels at St John's and the conciliatory letter to Redman, seems to have been a time of sickness and distress to Ascham. Towards the end of 1539, or the beginning of 1540, we are told that he was made Mathematical Lecturer to the University, and kept this appointment through the year 1541. But the only mention which he makes of this in his own writings, is found in LETTER IV to his friend Watson:—

Buckmaster is again vice-chancellor, both designate and actual, though there were other candidates. Without him my cause would have fallen utterly, and the hope which I had fixed on many who were more friends than lovers, even about the Mathematics, would have been altogether vain and naught.

We must suppose that he had lost his mathematical lectureship in 1541, for in that year he applies to Lee, archbishop of York [LETTER IX], and to Holgate, bishop of Llandaff [LETTER X], asking them for some literary employment, which may help to eke out his slender means of living. In writing to the former he points out how he may be useful to the archbishop:—

If you wish to know for what matters and necessities your lordship may be able to use my service, which (so

far from being able to effect great things) cannot even fulfil moderate things; yet, if your lordship wishes to hand down anything to immortality, and to leave to posterity any monument of your great learning, I may be able to save your lordship from some trouble and labour in this matter, either by collating, revising, or making notes to passages, and, if there is any book which you have not time to read because you are entangled in so many businesses, by making an abstract of it for you. I would willingly give my labour to translating books out of Greek, seeing that there is no small, but rather an ample store for doing this in the works of Basilius, Chrysostom, Theophylact, and other excellent men, who, though they speak elegantly enough, yet do not speak to us in safe and good Latin, seeing that they have come into the hands of men who were not altogether free from the charge of heresy. Care, therefore, should be taken to see that they have not polluted what was sound, twisted what was strait, blotted out what was genuine, and put some thing new into its place. There are also certain Scholia called *Græcanica*, on the epistles of St Paul and the other epistles, selected out of the most approved and the most ancient fathers, hitherto, as far as I know, unknown to Latin; a work full of antiquity and erudition, on which a man might exercise his style with profit to himself and benefit to the public.

The end of this correspondence was, that archbishop Lee gave him a pension of forty shillings worth probably as much as forty pounds in our day; and Asham, in gratitude for the aid thus given him, set himself to work on a translation of Œcumenius's *Commentaries* on Saint Paul's epistles, gathered out of Cyril, Chrysostom, and other

Greek Fathers. On Jan. 1, 1542, he sends this work to Seton, accompanied with a letter (XI), in which he says that he means to offer to archbishop Lee his translation of the Epistle to Titus, if Seton thinks it a gift worthy of his acceptance.

These translations were probably written in Yorkshire, where he at this time spent two years: illness prevented his return to Cambridge, and his mind was too active to pass so long a time in idleness. But every theological work in those days was dangerous—*periculosæ plenum opus aleæ*—to its writer; the Latin translation of Œcumenius was presented to the archbishop, as appears from Letter XIII, late in the year 1542, for in that letter the writer speaks of not having written to his Grace for twelve months:—

> If (says he), most accomplished bishop, there is any thing in this version, my first literary attempt, which from negligence I have examined with too little care, or from ignorance have not fully comprehended, in this, as in all other matters, when warned thereof by your lordship, I will readily acknowledge my error.

The danger was nearer Ascham than he had anticipated; and it availed him little that he had done his best to deprecate offence. Some time in 1543 Ascham was in London, and called to pay his respects to the archbishop, who, being confined to his bed by illness, was unable to see him. The result of this affair may be best gathered from the letter to Redman, before quoted, and written late in the year 1543.

. . . . Last year, as you are aware, I translated the Greek commentaries on the Epistle to Titus, which I thought fit to offer as a mark of my respect to the Most Reverend the Archbishop of York. When I went to his house I found that he was ill in bed, and not being able to see him, I gave the book to his brother Geoffrey Lee, requesting him to give it to the archbishop. He gave it, and the archbishop read it, but he found in it something which offended him: he therefore sent back the book, with a present, that I might examine the passage, which runs thus:—"Let the husband of one wife," says he, "know that she is the only lawful wife; he stigmatizes as heretics those who abhor marriage, &c." [*Comm. on Tit.* 1, 6]. On my return home I looked into Chrysostom, from whom Œcumenius extracted in great part those commentaries, but, as I had not a Greek Chrysostom at hand, I beg of you to look into the passage for me. I think indeed that in the early ages of the church many things were allowed of necessity, which at its more advanced and mature age were done away with by its prudent governors. This is all that I did not think right to hide from you; and I do not therefore see what suspicion the Most Reverend father can feel towards me, or what care you need take about the whole business: this I know that I had as little thought about any thing unsound or heterodox when I translated that book, as I had about what was going on at that time in the land of Utopia.

Wherefore, to give proof of the loyalty and respect which I have long since paid him and have hitherto shewn in his service, and that he may know how vexed I should be to lose his favour which I now enjoy, or to exchange it for any hopes or favour from any other

person, I entreat you by all the bonds of our holy connection to give such testimony of me as may restore me to his favour, if in any part I have lost it without manifest blame on my part. Your opinion will have so much weight with him that I doubt not a word from you will secure for me an addition to the favour which he formerly felt towards me. If you will do this, you cannot devise anything more agreeable to me in my present way of life, or more fitting as regards our intimacy and future friendship. But see how much I am promising myself from your goodness. I have another thing to ask of you—that you will speak to Geoffry Lee, or whoever it may be that manages the household of the Most Reverend father, and ask him to send me through you the money which he allows me yearly to pursue my studies. The amount thereof is forty shillings: twenty were due to me last Michaelmas, and I have to receive the same sum at the present time: for his lordship of York so fixed the payment. But, now, if by your munificent aid this could be exchanged for some prebend, as they call it, even of the smallest worth (though my Greek Readership allows me to hold even the very best together with my college revenues), I could not think of any thing greater for you to do for me, or more easy for him to accede to your request in, or more desirable for me to ask from you or to hope from him.

Six letters only from Ascham to the archbishop have come down to us. They bear no dates, and it is difficult to determine the exact order of them, especially of those two [XVI and XVIII], in which allusion is made to the offence given about the marriage of the clergy. It is amusing to see the first beginnings of that caution which Ascham

afterwards used in steering safely between the opposite opinions of his time. He says in the last letter [XVIII] to the archbishop:—

If it were needful, or I thought that it would please your lordship, I would confute the rumour which is spread abroad about me by the testimonies of singular and single men in our college. That I am not opinionated or given to novelties, the whole course of my lectures on Aristotle, Plato, and Cicero, according to my daily custom, plainly indicates. Need I say that my mind has always kept aloof from books, whether written in English or Latin, in which any new doctrine was conveyed? so that, saving the Psalter of David and the New Testament (in Greek too), I have never used any book about the Christian religion, either small or great. Wherefore I earnestly contend that your lordship suffer your former opinion of me to have free course rather than give credit to what informers have lately been saying about me. If you will add this to your former good deeds towards me, I will take care, with God's help, never to be wanting in respect towards your lordship, diligence in literature, or sincerity in religion.

I send herewith two Homilies of Saint John Chrysostom, translated out of Greek into Latin by that man of singular learning among us, John Cheke, as a memorial not only of his erudition, but of my respect for your lordship.

There is no ground for supposing that the archbishop stopped Asham's pension as a punishment for the slip which he was supposed to have made in his orthodoxy; for there was often great delay in such matters through the neglect of the officials whose duty it was to pay such pensions. Arch-

bishop Lee died on the 13th of September, 1544, and as we hear no more of the commentaries in the interval, it is probable that the offence was overlooked. But the years 1542, 3, and 4, seem to have been anything but a peaceful or happy period of Ascham's life, if we may judge from a letter to Cheke, bearing no date, but apparently written after Lady Day, 1544.

The death of his father and mother, following close upon that of a brother, happened at this time: and the letter in which he tells his bereavement, seems to show that in sorrow a man is often led to tell what in his prouder moments he would perhaps wish had been concealed. The aged father, two hundred miles away, justly warned his son against strife in the college, and advised him to enter into some honourable profession. But the son, trusting to his talents, and energetic beyond his equals, chose to neglect this advice, and to plunge into the uncertainties of a political and literary life.

LETTER XXI.—To Cheke.

Most accomplished Cheke, I would have written to you last week by Wilson or by John Christopherson, if I had not given them at the same time letters to his lordship of York, to Lord Mountjoie, and to John Redman, who had written to me first with a request that I should enter the service of Lord Mountjoie. You know that I had some communication with you on a journey which I was to make to London before Easter. I cannot do so, without that book I took in hand to translate from the Greek of Chrysostom. I therefore

entreat you by your friendship to send back the Greek book as soon as you can, either by Christopherson or by some one who is coming back shortly. Your friend Ascham is writing to you, my accomplished Cheke, in tears and sorrow: he has just heard, too suddenly for his weak nature to bear, that his wise and good father is departed to Christ. This news, heavy enough in itself, is made heavier still by another severe stroke: for all my friends despair of the life of my mother, so far at least as life in this world is concerned. How hard is my lot! I first lost my brother, such an one as not only our family, but all England could hardly match, and now to lose both my parents, as if I was not already overwhelmed with sorrow! . . . .

You remember, my friend, that I received a letter from my father (the last he ever wrote me!) just before Christmas day: he therein warned me, and, whilst he blessed me, almost bound me by an oath that I should at once leave Cambridge and take myself to some honest course of life, for that we provoked against us the severe anger and just indignation of God by the contentions that went on amongst us. I told you at the time, unless I am mistaken, how much I was vexed at this. This matter now again causes me much trouble, and no saying of Isaiah, St John, or St Paul, causes me more anxiety, or is of more weight with me. Can any thing be more weighty than the advice of a father, as sung by that wise man, Gregory Nazianzen? Can any thing be more binding than his last will and testament? That was his last letter to me—those were his last words! Was that command easy for me to bear? Was it not given at an awful moment, when his soul was about to take its departure to the Lord; and did it not speak to me of Christ, and of everything which concerns Christ? Bound therefore

as I am by the sacrament of my father's advice, I have only to ask you, my most accomplished friend Cheke, in the bowels of Jesus Christ, that, as you have been my guide, which I can testify, in the following after every thing and in eschewing quarrels, ever since our intimacy first began, you will now take the lead in endeavouring to restore quiet to all of us, even those who have had the most bitter feelings towards yourself. . . . . If peace and unanimity can be fully restored, I shall then think that I have virtually left Cambridge, according to my father's advice, when I have escaped out of the trouble which these differences have caused. But if, which God forbid, peace is not restored, I will give myself up wholly to your friendship, and try to please all in reality, but to displease no one, not even by a word: if this fails, I will take my departure from the university, as soon as ever I am able. . . . .

In the early part of Ascham's career at Cambridge there was no Professor of Greek, and the University appointed him to read a lecture in the public schools, paying him a liberal salary for his services; but when Henry VIII, in 1540, founded six Regius Professorships at Cambridge, Ascham quitted the schools and confined his Greek lectures to the walls of his own college. The first Regius Professor of Greek was Sir John Cheke, famous for having introduced the present system of pronouncing Greek—a system which is not only barbarous in itself, and irreconcilable with all known theories of language, but has separated the English as much in the power of communicating in speech with other nations, as they are separated

physically from their continental neighbours by the straits of Dover. Ascham took part in this, as he seems to have done in almost every question that arose at Cambridge, and by doing so was not likely to cause any lull in the storms which were blowing on all sides at the University.

Mr Cooper tells us in his Athenæ Cantabrigienses (vol. 1, p. 264) that "in July, 1542, he supplicated the University of Oxford for incorporation, but it does not appear whether his request was granted." If Ascham really wished to leave Cambridge, I should ascribe it to the bickerings and petty quarrels which still went on in his college. Another mode of gratifying his wishes was in the end more successful, and he had already alluded to it in his letters, especially that in which he informed Cheke of his father's death. The politics of the day were beginning to attract his attention, and he soon conceived the design of travelling into foreign countries. In 1544 Henry VIII besieged and took the town of Boulogne in France. The king returned to England in September of that year, having achieved his object sooner than was expected. Ascham had already begun a work which he justly thought might promote his wishes. This was his *Toxophilus*,* or Treatise on the art of shooting with

* However great was his [Ascham's] learning, he was not always immured in his chamber; but being valetudinary, and weak of body, thought it necessary to spend many hours in such exercises as might best relieve him after the fatigue of

the bow. The intention of its writer was to offer it to the king before he left England to undertake the siege of Boulogne: but in this he failed; the

study. His favourite amusement was archery, in which he spent, or, in the opinion of others, lost so much time, that those whom either his faults or his virtues made his enemies, and perhaps some whose kindness wished him always worthily employed, did not scruple to censure his practice, as unsuitable to a man professing learning, and perhaps of bad example in a place of education.

To free himself from this censure was one of the reasons for which he published, in 1544, his Toxophilus, or the School or Partitions of Shooting, in which he joins the praise with the precepts of archery. He designed not only to teach the art of shooting, but to give an example of diction more natural and more truly English than was used by the common writers of that age, whom he censures for mingling exotic terms with their native language, and of whom he complains, that they were made authors, not by skill or education, but by arrogance and temerity.

He has not failed in either of his purposes. He has sufficiently vindicated archery as an innocent, salutary, useful, and liberal diversion; and if his precepts are of no great use, he has only shown by one example among many, how little the hand can derive from the mind, how little intelligence can conduce to dexterity. In every art practice is much; in arts manual practice is almost the whole. Precept can at most but warn against error, it can never bestow excellence.

The bow has been so long disused, that most English readers have forgotten its importance, though it was the weapon by which we gained the battle of Agincourt, a weapon which, when handled by English yeomen, no foreign troops were able to resist. We were not only abler of body than the French, and therefore superior in the use of arms which are forcible only in proportion to the strength with which they are handled; but the national practice of shooting for pleasure or for prizes, by which every man was inured to archery from his infancy, gave

work was not ready, and was not presented to his majesty before 1545, the year in which the first

us insuperable advantage, the bow requiring more practice to skilful use than any other instrument of offence.†

Fire-arms were then in their infancy; and though battering pieces had been some time in use, I know not whether any soldiers were armed with hand-guns when the Toxophilus was first published: they were soon after used by the Spanish troops, whom other nations made haste to imitate: but how little they could effect, will be understood from the account given by the ingenious author of the exercise for the Norfolk militia:—

"The first muskets were very heavy, and could not be fired without a rest; they had match-locks, and barrels of a wide bore, that carried a large ball and charge of powder, and did execution at a greater distance.

"The musketeers on a march carried only their rests and ammunition, and had boys to bear their muskets after them, for which they were allowed great additional pay.

"They were very slow in loading, not only by reason of the unwieldiness of the pieces, and because they carried the powder and balls separate, but from the time it took to prepare and adjust the match; so that their fire was not near so brisk as ours is now. Afterwards a lighter kind of match-lock musket came into use, and they carried their ammunition in bandeliers, which were broad belts that came over the shoulder, to which were hung several little cases of wood covered with leather, each containing a charge of powder; the balls they carried loose in a pouch; and they had also a priming horn hanging by their side.

"The old English writers call those large muskets calivers: the harquebuze was a lighter piece, that could be fired without a rest. The match-lock was fired by a match fixed by a kind of tongs in the serpentine or cock, which, by pulling the trigger,

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[† The reader will no doubt remember that in almost every town and large village the name Butts still marks the place where the national games were held.—Ed.]

edition of the work—now exceedingly rare—was committed to the press.

Ascham presented his Toxophilus to Henry the Eighth in the picture-gallery at Greenwich. His Majesty was pleased with the work, and gave its author a pension of ten pounds a year. This was an improvement on Archbishop Lee's forty shillings, and with his fellowship and his Greek readership, the worth of which is not named, might have been enough for him to live on.*

was brought down with great quickness upon the priming in the pan; over which there was a sliding cover, which was drawn back by the hand just at the time of firing. There was a great deal of nicety and care required to fit the match properly to the cock, so as to come down exactly true on the priming, to blow the ashes from the coal, and to guard the pan from the sparks that fell from it. A great deal of time was also lost in taking it out of the cock, and returning it between the fingers of the left hand every time that the piece was fired; and wet weather often rendered the match useless."

While this was the state of fire-arms (and this state continued among us to the civil war with very little improvement), it is no wonder that the long-bow was preferred by Sir John Smith, who wrote of the choice of weapons in the reign of Queen Elizabeth, when the use of the bow still continued, though the musket was gradually prevailing. Sir John Hayward, a writer yet later, has, in his history of the Norman kings, endeavoured to evince the superiority of the archer to the musketeer: however, in the long peace of King James, the bow was wholly forgotten. Guns have from that time been the weapons of the English, as of other nations, and as they are now improved, are certainly more efficacious.—Dr Johnson's *Life of Ascham.*

* A pension of ten pounds granted by a king of England to a man of letters, appears to modern readers so contemptible a benefaction, that it is not unworthy of inquiry what might be its value at that time, and how much Ascham might be enriched by it. Nothing is more uncertain than the estimation of wealth

But, in 1546, he was made Public Orator in the place of Cheke, who resigned, and in this capacity he had to write all the public letters of the

by denominated money; the precious metals never retain long the same proportion to real commodities, and the same names in different ages do not imply the same quantity of metal; so that it is equally difficult to know how much money was contained in any nominal sum, and to find what any supposed quantity of gold or silver would purchase; both which are necessary to the commensuration of money, or the adjustment of proportion between the same sums at different periods of time.

A nominal pound in King's Henry's time contained, as now, twenty shillings; and therefore it must be inquired what twenty shillings could perform. Bread-corn is the most certain standard of the necessaries of life. Wheat was generally sold at that time for one shilling the bushel: if therefore we take five shillings the bushel for the current price, ten pounds were equivalent to fifty. But here is danger of a fallacy. It may be doubted, whether wheat was the general bread-corn of that age; and if rye, barley, or oats, were the common food, and wheat, as I suspect, only a delicacy, the value of wheat will not regulate the price of other things. This doubt is however in favour of Ascham: for if we raise the worth of wheat, we raise that of his pension.

But the value of money has another variation, which we are still less able to ascertain: the rules of custom, or the different needs of artificial life, make that revenue little at one time which is great at another. Men are rich and poor, not only in proportion to what they have, but to what they want. In some ages, not only necessaries are cheaper, but fewer things are necessary. In the age of Ascham, most of the elegancies and expenses of our present fashions were unknown: commerce had not yet distributed superfluity through the lower classes of the people, and the character of a student implied frugality, and required no splendor to support it. His pension, therefore, reckoning together the wants which he could supply and the wants from which he was exempt, may be estimated, in my opinion, at more than one hundred pounds a year; which, added to the income of fellowship, put him far enough above distress.—Dr Johnson.

University, which however he is said to have done already for some years before. For this last-named duty he was remarkably well fitted, as he was one of the best penmen of his time, and acted as writing-master* to Prince Edward, the Princess Elizabeth, and others. He also, by the advice of Pember, learnt to play on musical instruments, and, in fact, seems to have been what is called an universal genius.

Some letters addressed to Sir William Paget and others will explain all these matters more agreeably to the reader than any words of mine:

LETTER XII.—To Brandesby.

[Cambridge, 1542-43.]

Our friend Tennand was with us last market day. I was glad to have the opportunity of asking him about you, for I had heard nothing of you for two years . . . . during which time I have been lost to all serious occupations, having been laid up with a quartan fever in my father's house in Yorkshire. . . . .

If you wish to know anything about Cambridge, I can tell you what will perhaps be news to you. Our munificent king has bestowed on that university a most noble and immortal aid to all kinds of learning. Five public professors have been appointed, Wiggin for Divinity, Smith for Law, Cheke for the Greek tongue, Wakefield for Hebrew, and Blith, who married Mr Cheke's sister, for Medicine: they are to receive a yearly

* Her ladyship of Suffolk, this last year, when I taught Lord Charles Greek during several months, and made him write a good hand, promised me much assistance. I have reserved her liberality for such time as this. Her son, also the duke, who owes to me the beautiful hand which he writes, will no doubt forward my petition to his mother. [Letter cviii, written in 1550.]

salary of forty pounds. Aristotle and Plato are now read by the boys in the original language, but that has been done among us at St John's for the last five years. Sophocles and Euripides are now more familiar to us than Plautus was when you were here. Herodotus, Thucydides, and Xenophon are more read now than Livy was then. They talk now as much of Demosthenes, as they did of Cicero at that time. There are more copies of Isocrates to be met with now than there were of Terence then. Yet we do not treat the Latin writers with contempt, but we cherish the best of them who flourished in the golden age of their literature.

It was Cheke who gave the first impulse towards bringing about this state of things: he twice read through Homer, Sophocles, Euripides, and Herodotus, at a public lecture, and that too without taking any fee. He meant to do the same for all the Greek poets, historians, orators, and philosophers, if ill luck had not stood in the way of such a great advancement of learning. For when Cheke wished to enlarge his course of usefulness in the cause of earning by bringing back the true and ancient pronunciation of Greek, lo, the right reverend the bishop of Winchester, yielding to the requests of certain envious men, issued a decree to forbid the use of this new mode, and thus not only stopped the new pronunciation in spite of the remonstrances of almost all the university, but almost wholly extinguished all the zeal for learning which had been kindled up among us. Do you think this a slight hinderance to learning Greek? Every one is aware that all knowledge comes to us through our senses: if then we are thus deprived of the use of our ears, how can we distinguish between one word and another unless we keep our eyes constantly fixed upon a book? The Greek vowels are now all pronounced so thin and slender, so

closely allied to the letter *iota* that you can distinguish nothing but the piping of a sparrow, or the hissing of a snake. We lament this check and decay of learning the more, because the great patron of our university, who is otherwise most famous for his prudence, wisdom, and authority, has been the cause of it. Some letters have passed between his lordship and Cheke on this matter, almost as big as books. No one can defend the old barbarous pronunciation better than his lordship of Winchester: but this I will say; he has the strongest, we the best side of the argument. You could not believe how Cheke has come out in defending his views, unless you were to read his letters. Cheke, Madew, Seton, Tong, Langdale, and Bill, send you their best wishes. I always have thought long letters the best, and I shall expect a long one from you.

LETTER XXII.—To Sir W. Paget.

It is the common talk and boast of all good men, excellent sir, that your goodness affords a refuge to every man of letters. For this reason, therefore, I am paying no regard either to the magnitude of those affairs which the king, knowing your prudence, has committed to your hands, nor to the low condition in which fortune has placed me, when I thus call off your attention from those important daily matters, to aid me in a business, which though not of necessity yet is at all events honourable for you to take up on my behalf.

There are two young men, both of them ornaments to learning, and both aided by the strongest support by friends, candidates for the Greek Professorship, which our munificent king founded three years ago in the public schools of Cambridge. Now, as I could not expect to rival these in the help and influence of my friends, I had

long ago given up all hope and even every thought of becoming a candidate, until a report was spread in the university, that the king's majesty would give the office to him who knew most of the Greek language. When this was known, many of our learned men, who for some reason or other thought well of me, urged me to go to London, and try whether God who is the helper of orphans and of the poor such as I am, and who is always best able to help us, as he sometimes condescends wonderfully to show, would help me in promoting my present cause. Whilst I was dwelling at court, the most obscure among the obscure I found there, and dared not, destitute as I was of all friends, to put my little learning in competition with those two, and indeed, if I had dared, knew not how to do it; at that moment you suddenly returned home, with the congratulations of all men, high and low, for having, as they say, so successfully fulfilled the mission on which the king had sent you. I was myself present at the time, and saw how universal was the public joy, from the way in which all eyes were fixed on you, and all the talk of the people was about your praises. I at once saw that you were the *Deus ex machina* sent by Almighty God, not only for the good of learning in general, but to undertake for me the cause which I had at heart. I hoped even then that my cause would get support from that high and honourable character which had gained for you the favour of the king's majesty as well as the good wishes of all men, which prompts you to espouse the interests of learning and its followers, and by which you so wisely promote the good of all mankind. If therefore, most accomplished sir, by your favour the king's majesty should deem me worthy by my learning to be Professor of Greek, I must indeed acknowledge that although you cannot expect any recompense from me, yet

you will refer all that good deed to Him, and will receive abundant reward from Him, who hath said: *Whatsoever ye shall do to one of these little ones, ye shall have done it unto me.* I need not tell you that this saying, coming from such an author, never yet has turned out vain or fruitless.

If you ask what pleas may be brought forward to support my cause, I answer that there are some and those not slight ones. For before the king's majesty established his lecture at Cambridge, I was appointed by the votes of all the university, and was paid a handsome salary, to profess the Greek tongue in public; and I have ever since read a lecture in St John's college, of which I am a fellow. Moreover the letters which the university have sent either to the king's majesty or to any other honourable men for the last twelve years, have all been written by me.

I have also written and dedicated to the king's majesty a book, which is now in the press, *On the art of shooting*, and in which I have shown how well it is fitted for Englishmen, both at home and abroad, and how certain rules of art may be laid down to ensure its being learnt thoroughly by all our fellow-countrymen. This book, I hope, will be published before the king's departure, and will be no doubful sign of my love to my country, or mean memorial of my humble learning. My character is well known to my lord of Chichester, Redman, and Ridley, but best of all to John Cheke, if he were here; for I have been associated with him several years lately in the study of Greek. And I say all this, neither falsely nor boastingly, but that I may further by every means in my power the cause which I am asking you to support. If it grieves you to have your time occupied by such a subject, you must ascribe it to your great

goodness which provokes all men to have recourse to that quarter from which they have the greatest hope.

. . . .

LETTER XXIII.—To Cheke.

[About Sept. 13, 1544.]

In proportion to the pleasure which I have always felt, when we were together, from the prudence you have shown in putting a stop to our domestic stirs, and encouraging us in the pursuit of learning, the more bitterly do I feel the necessity which compels me, by the change which has followed your leaving us, to write to you this present letter in which I have to express my grief at our all losing the benefit of your counsel, rather than the common joy arising from the fruits of that counsel which when you were here we did not all equally follow. For things are now brought to such a pass that I know not what good can any longer be expected from that consent of good men, for the advancement of letters, and to check the turbulence and intolerance of some amongst us, which, although much supported by the goodness of the cause, was nevertheless kept up in a great measure by your prudent management. Thus some have tried with all their might and main to prevent me, to whom it is due that themselves are of any account at all, from ever again looking forward to any source from which I may bring honour to my friends who are also yours, or ever support myself in my present humble lot. For lately, if I may tell you the whole matter, when we were dividing out our readers, I wished much to help my friend Grindal on account of his poverty, and to that end seeking to make use of, not every means in my power, but only such means as I thought you would approve of, I told it to M[adew],

B[ill], A. . . , and the others of that stamp, only one or two days before the thing was to be settled, when suddenly F . . . , and your friend B . . . , either by a perfidious plan of their own, or prompted by H . . . , or perhaps from both causes combined, made common cause with S . . . and his friends M . . . P . . . , and upset all the authority which we had so long possessed; and though they might have done the very same through us, they so utterly set at naught M[adew], A . . . , myself, and M . . . , as he himself acknowledges, that they declared openly they were able and willing without our help to name any one they pleased. If this is to be approved, or even put up with, those are the prudent and moderate men, who can look out on all sides to protect their own interests; and the others, who have laid open themselves to ridicule, and their friends to danger, by not abandoning a good cause, are no better than fools. I at that time despised those noisy fellows in consideration of my interest in gaining my object and protecting my friend Grindal, and I am now glad that I stuck so closely to the point. If any evil hereafter arise out of this storm to the college, which has hitherto been safe under your guidance, you, whose love and approbation I wish always to possess, will be able clearly to understand all about it.

But you will say perhaps that I take offence from a slight cause. Is it a slight cause that our president and seniors have had their authority depised and limited? Could I see all my hopes shattered, when I had the best opportunity of defending my friends and of wounding those who bore me malice? when neither my kindness in showing leniency nor my power of hurting was of the least avail in checking their hatred? I knew for certain that my friend Grindal, next to you and Smith, was

second to none in Greek, and so poor that he had neither heart for study nor a sufficiency to live on, and that he was so attached to me that all our interests are in common. Could I then forgive his being separated for ever from the learning in which he excelled, the studies to which he was devoted, and me his most familiar friend? In short, if I were to overlook all the offences and wounds which have been aimed at our little commonwealth and at myself, yet I cannot put up with the fraud, faithlessness, backbiting, boasting, and intolerance which, instead of being allayed, has been aggravated by the shameful affair that has just happened among us. . . . . I hope it may be brought to pass by your prudent admonition, that the authority of Madew, which we all ought to obey, may no longer be set at naught, that the seniors may have due respect paid to them, and all insolent boasting be checked. . . . .

And now a few words about myself privately. My lord of York, as you know, is dying, to the great detriment of my fortunes. But that is the least evil. I am looking out for another master to take the place of Lee: I should like nothing better than that the good bishop of Westminster should succeed him. Give me over, if you will, to any one you please, or keep me yourself; nothing could be better. If you can think of anything hereafter, favour me with the slightest notice thereof.

As I was sealing my letter, Madew and Bill came to me about sending Grindal to you. I felt a pang at the recollection of our close friendship, but was overjoyed for his sake . . . . . I commend him to you as a man of mark, and promise that you shall find him diligent and respectful, zealous in learning and love of you, silent, faithful, temperate, and honest, and in every way devoted and well fitted for your service . . . . . Farewell.

LETTER XXIV.—To a Friend at York.

[About November, 1544.]

Your own humanity, most accomplished sir, (which all ascribe to you as most remarkable) causes me, forgetful of all humanity, thus to molest you with my letters, though I am an obscure and unknown man. However, an affair of much importance is on my hands, to get rid of which, I thought proper to write to you, as being the only man whose abilities render you capable of doing all you wish, and whose humanity makes you wish to do all you can. It is your help I ask in this business, and not your money. By the death of the most reverend father and master of mine, Edward, Archbishop of York, I felt a sorrow which was common to many others, but the loss was chiefly and almost wholly my own. Three years ago he engaged all my respect, obedience, and services, by a yearly stipend of forty shillings. Which pension, under the name of wages rather than of an exhibition, as we call it, was paid to me every year at the feast of Annunciation and on Michaelmas-day. . . Of which matter Mr Langerigge can bear ample testimony, as having been present when the reverend father thus bound me to his service. At the last feast of St Michael, I ought to have received twenty shillings, which sum I think I can demand the more justly, seeing that all the other servants of the most reverend father, as I understand, have received their salaries in full. But if I had to go without this money, I should feel it the more from being the only one who was not paid. And since the amount is not so large that the payment of it can be a matter of much importance to the executors of the most reverend father, nor indeed so small, but that it may be a great assistance to me in pursuing the course of my studies; I beseech

you by your humanity, most charitable sir, and by that disposition of yours with which you are said to cherish both letters and men of letters, to bestow on this my request as much pains, help, and influence (which can be done without inconvenience to yourself) as may be sufficient to obtain for me this scanty sum. I care not much whether the money is paid, or a few of his Greek books given me instead; especially if any of them are on oratory, philosophy, or history. There is a Greek book, called "The Ten Rhetoricians," containing orations of Æschines, Lycurgus, Dinarchus, and others; this I much wish to have, as it cannot be got here. If you can either get it for me in the manner I have stated, or buy it with money, you will do me not only an act of great kindness, which I shall always remember, but I will use my utmost diligence to recompense you for the same. And this is all the request which I deem proper to be announced to you in this present letter. I could easily have got the most accomplished prelate, the Lord George Day, Bishop of Chichester, to further this object by a letter, had I not felt that this kind of backing up one's requests to prudent men is even more useless than it is troublesome. Wherefore I throw myself and my cause into your hands; trusting that you will bestow thereon whatever care you think fit, and I feel sure it will be as much as the cause itself, the study of letters, and my own slender means may seem in any way, either individually to ask or collectively to demand. There is also one other thing which I wish to communicate to you. The most reverend father told me himself that he had written on the whole Pentateuch of Moses, and as far as I could make out from his wishes, he wished that book to appear before the world in print. If with your aid this book can see the light, and come before the eyes of men, it

will bring much credit to you, and immortal glory to the name of the reverend father, as well as be the source of much profit and advantage hereafter to the cause of christianity: since there are very few of the ancients who seem to explain those books fully or clearly. If you will impose on me the task of writing the preface, I shall deem it rather an honour than an onus. I would more readily undertake it in order to reply to one Pasquillus, the author of a book, in which, amongst other severe aspersions on the name of the most reverend father, he has represented him, in a dialogue, as an unlearned and barbarous asker of questions; although I knew him to be an especial lover of elegance and pureness of diction, to the attainment of which he also gave me frequent exhortations. The censures of such men as these would be most prudently passed over in silence, if they had not used an inordinate freedom of speech. About producing the commentaries of the most reverend father, there are many here who think with me; you, however, most prudent sir, will do whatever seems best to you in this matter. If you will signify to me in three words what you think about the contents of this letter, when the chance of a letter-carrier shall offer itself, I shall deem it a singular mark of your kindness and condescension. Farewell.

LETTER XLVI.—To Sir W. Paget.*

[1546.]

That I have neither seen you nor written to you for so long a time, must not be taken for a sign that I have

* This letter is given in the Latin series, under the year 1546. If, however, Ascham was substituted in Cheke's place as Orator in 1544 (which is doubtful), this letter belongs to the last-named year.

forgotten my own obligations or your kindness. But I have been ill great part of this last year and unable to reside at Cambridge; and, as you have been chosen with the consent of all men to transact the business of the State in France, my duty to you may seem to have been interrupted by the vicissitudes of the times and not to have been broken off by my neglect. Since, however, you are now come back to England, to the great delight of every body, I could not help writing to tell you how thoroughly I take part in the universal joy at your success . . . .

If you have time to hear what I have to say about myself, a full meeting of the University Senate has lately bestowed upon me the office of Public Orator in the place of John Cheke; and I do not tell you this from a wish to boast of my gifts, which I know to be very small, but because the testimony of the University, where I am well known, has thus confirmed the judgment which you formed of me when I was a stranger, and this gives me pleasure which no one is able to take away. Nothing is more desirable to me than that which can increase your good opinion of me; and every care shall be taken on my part to preserve it uninterruptedly.

The young man named in one of these letters, William Grindal, was the pupil and protégé of Ascham. He seems to have been the cause of some trouble to his tutor, who put forth all his natural energy on behalf of his pupil and thereby caused offence to some of the fellows of St John's. This, however, may have soon passed away; for Grindal was removed in 1544 to be the tutor of the Princess Elizabeth.

In January, 1547, Henry VIII died, and

Ascham's pension ceased, but it was renewed by Edward VI. At the end of the same year, an awkward disputation took place at Cambridge respecting the Mass, and Ascham very nearly got into another scrape by taking part in it. He gives a full account of it in his letters.

In January, 1548, his pupil Grindal* died, and he was sent for to Court to be tutor to the Princess Elizabeth in Grindal's place. He obeyed the summons, as we may easily believe, with readiness, and for nearly two years instructed the Princess with great diligence.† But at the end of 1549 he abruptly left the Court, offended, as he tells us, by the impertinence of some of the servants. Dr Johnson suggests that he was perhaps eager again to change his life. This is probably true, for Ascham was certainly of a restless disposition. It is also probable that he

* Ascham speaks again of the death of Grindal in letter CXVII, (vol. 1, page 272): "He left the Court plunged in deeper sorrow at his death than any one, I think, who has died there for many years: and caused me greater grief than I felt at the death of both my parents, who died the same day and almost at the same hour, after they had lived together in the greatest harmony forty-seven years." The Latin text of this passage is evidently corrupt—*Aula tantum, &c. Aulæ* perhaps is the proper reading. It may be again remarked that these letters have come down to us in a very bad state; the text of Elstob being not only full of mistakes, but printed in such a style as to render it almost impossible to reprint them correctly.

† We learn from the Schoolmaster, vol. iii, page 171, that Ascham, on his first coming to Cheshunt, was put to sleep in the same bed with John Whitney, a young gentleman of the Court.

long repented of his precipitancy, and, as those who are not accustomed to disrespect, cannot easily forgive it, he would probably have felt the effects of his imprudence to his death, if he had not taken extraordinary pains to reinstate himself in Elizabeth's favour.

During all this time the University and Colleges of Cambridge were in great commotion, and most of Ascham's letters were written in his character of Public Orator. Several commissions were appointed to visit the universities at this time. Constant stirs took place between the town and gown, as well as between the rival forms of religion. The limits assigned to this biography do not allow me to speak more fully of these things: the reader will be better pleased to know those events in which Ascham was privately concerned, and to gain from his own private letters as much insight into his life and character* as such memorials are able to furnish.

LETTER LXXXIII.—To Sir W. Cecil.

Jan. 5, 1548.

Most accomplished sir,—A month ago, or even more, there was a disputation in this college, according to our custom, about the Mass, whether it was the same as our Lord's Supper or not. This question was handled most learnedly by Thomas Lever and Roger Hutchinson, whom I think you know: they are in truth men of great learning. Some members of the University were angry when

* A petition to Archbishop Cranmer for a licence to eat flesh [see Letter xxvii] was probably no unusual thing then, nor indeed a hundred years later, as shown by certain parish registers.

they heard of what had happened, and the matter was brought to such a point, or rather I was myself so wrought upon by the exhortations of many in our college, that I consented to transfer this discussion from the walls of our society to the public schools, with this intent, that we might hear freely and without reserve from men of learning what arguments could be drawn from the well of Sacred Scripture in defence of the Mass which now not only holds the highest place in religion and the consciences of mankind, but has almost driven out all faithful ministry of the Word of God and of the Sacraments from the use and custom of Christians. We entered upon this subject with the utmost gentleness, we compared together our common studies, and set forth the canon of Scripture as our guide, hoping that the whole matter might be decided by its authority. The ancient canons of the early Church, the councils of the Fathers, the decrees of Popes, the judgments of the Doctors, together with a multitude of Questionists, and all the modern writers we could meet with, both German and Roman, were brought together to clear up the subject of our discussion.

Certain members of the University took notice of our proceedings in their sermons, and by their means, Master Madew, the vice-chancellor, was persuaded to forbid by letter our carrying on the disputation any further. We obeyed, as in duty bound, but we were not content that the right of disputing should be taken from us, whilst the others were allowed the right of saying in their sermons anything they pleased. We heard that the Archbishop of Canterbury was unfavourable to us; nor is this to be wondered at, most discreet sir, for our adversaries (I am compelled unwillingly to use so harsh a name) used the most tragical language in reporting to

him the affair. Whether in doing this they most showed their malice or their ignorance may well be doubted. For Thomas Aquinas proves that the Mass went beyond our Lord's Supper by many of its privileges, and differed very widely from it in many points. First, by the sex; for women ought not to partake of the Mass, but are not excluded from the Supper: next, by age, by the fault of parents, and by loss of limb; for children, bastards, and those who are mutilated, are excluded from the dignity of the Mass, but are admitted to the more lowly partaking of the Supper, and in many other ways; so that they would have much more reason to cry out if any one were to say that the Mass and the Lord's Supper were the same thing.

But what shall I say of those men whom I have alluded to? Only this, that "Herod was moved, and all Jerusalem with him." They say that we are hasty: certainly no one is so hasty that he cannot be recalled; so that all Cambridge needs the spur rather than the rein. But, as I was telling you, though our disputation was forbidden, yet our inclinations in that same cause were somehow stronger than before. For we have written a whole book on the Mass, which we propose to to present in a short time to the Lord Protector, unless it seem best to you and Master Cheke not to do so. As regards the management of this business, I would wish you should keep your opinion about it, not for conversation with others, but for judgment of it hereafter: and we do not say this, because we dare not promise anything on our own part, but because we fear that certain men are too eager to hinder what they do not like by any means in their power.

We have read the most holy confessions of our queen, together with our eloquent letter. I hope you will

devote some of your time to cultivate the English tongue; so that men might understand that even our language allows a man to write in it with beauty and eloquence.

Master Cheke's letter to our college gave us all great pleasure; it contained in few words great good will towards you and me both. The Lord Protector's letter, which you wrote for him, delighted us all marvellously. It is the common wish among us that Cambridge may at some time, and that soon, see John Cheke Provost of King's College. That bishop is of no use to our studies; I wish he did no harm, and I say this, not to catch at any one's favour, but for the good of the whole University. They are many causes which compel us to think so, and your foresight will supply us with more still. We friends thus communicate with one another, perhaps not very prudently, but yet most cautiously, and, what is not least, most lovingly. Consider about this matter as you please, but farther it as much as you can: I am too troublesome to you. Farewell in Christ. Jan. 5, 1548. From the College of St John the Baptist.

LETTER LXXXII.—To the Master of St John's.

[Jan. 1548.]

Most respected sir,—Your letter dated, as we believe, the 24th of November, have been read to us, and have caused us greater bitterness of mind than either you can conceive or I can describe. The four seniors went to ask Master Crosley to lend us the letter, if only for one hour, but he would not agree to this, nor would he read it over to them again. We fear, however, that others will read it, and those no very great friends to us and still less to you. We have thus been hindered from writing to you more at length: but we deem it sufficient that we write

to you at all, and give you our best thanks, as is our bounden duty, for the care you take of the college, without describing to you the bitterness which our own minds have felt. We were quiet and industrious, God knows, until your letter plunged us, not into a disturbance, but into the greatest sorrow. We have done nothing to merit so bitter a letter. Fawden has been quietly and piously teaching our young men early in the morning. All of us, who were present, were delighted to taste what it is to worship God in spirit and in truth, and hope that we may always have the chance of doing so: we cannot find fault with anything that he has done. Some taunt us about obedience to the magistrates; and some say to us, "Thou art not a friend to Cæsar." I wish this had not been said by both in the same manner. I am unwilling to say so, but I wish both our hearts and theirs had been laid open, that it might have been seen what feeling we each of us bore towards our Prince.

Roger Hutchinson and Thomas Lever, two grave, learned, and good men, disputed whether the Mass is the Supper of the Lord. They spoke highly and reverently of the Sacrament of the Eucharist, and not a word was said among ourselves on this subject. But some talked about it in the town, and, as we did not wish to shut up our disputations in a corner but put them forth to the light, we have made up our minds to hold the disputation in the public schools, that we may hear what the world will say about the question of the Mass, which holds at present such sway over the consciences of men. We have done this already, and, with God's help, will so handle the subject that religion may suffer no harm, nor our College be exposed to scandal, save from a few, who favour neither side. In this matter we shall put our trust, neither in learning, age, nor rank, but in God's

Holy Spirit. God shows his truth to men in wonderful ways, and is therefore wonderful in all his works. We shall hold fast to the obedience due to the magistrates, and we believe that they will approve what we do, if we first plough up and prepare the consciences of men, for them afterwards to sow the seeds of good laws. Nothing can be sown in untilled ground. This is a mighty matter, but comprised in few words. If any workmen ever ought to mind the proper season for doing things, it is the University, and none therein more than we. We have set about this in a Christian spirit, and will go on so, in spite of the thunders of the Papists. You being absent cannot take part in our folly: we will declare openly, unless you do not wish it, how much you differ from us. But meanwhile we are most disturbed at M. B. having said at dinner that you did not care if you gave up your office which you have held among us so much to our satisfaction. Who are we, and who are they? What are the studies, and what their fruits, on both sides? With which party resides the credit and the learning of this College? Who are the instructors of our young men? Who are they that do it, or that are willing, or able to do it? Look round on the modesty and decency of our lives: if one or two of us are hasty or violent, do not impute that to all of us. Hear what we have to say. You have such a set of men as could not readily be gathered together again, if once broken up. There are certainly some who have no great desire of remaining here; but, whilst they do, they will obey you for the Lord's sake, so that, when they are gone, you will then find out what sort of men and what good friends you once had in this College. May God long keep you, most respected sir, and may he perfect by his almighty power what he has begun in us, which we trust will be both

pleasing in his sight, useful to his church, and fit and honorable to this College.

LETTER LXXXIV.—To the Princess Elizabeth.

[Jan. 22, 1548.]

I can easily estimate, most illustrious lady, your grief at the death of our friend Grindal, from the great love and respect which he always used to feel towards you; and I should fear that reminding you of it would rather increase than assuage your sorrow, if I did not clearly understand your great prudence, strengthened by the counsels of Mistress Catherine Astley and the precepts of my dear Grindal himself. This leads me to see that your own reflections and your own prudence will take out the bitterness from that grief which time alone heals in the minds of fools. If you expect consolation from this mournful letter, written by one who has enough to do to console himself, the best comfort, in my judgment, will be to bring to maturity that excellent learning of which you have had the seeds laid by Grindal. To this end you must not hope, now that your own Grindal is dead, to get a better tutor in his place than is that other Grindal;* who comes as near to him in sweetness and gentleness of manners as he does in name and in kindred.

From the close friendship which I have had for so many years with Grindal, I never hoped to reap more benefit than I have got in the good-will which by his means you have shown towards me. Nor do I ask for anything so much in my daily prayers, as that your

* Thers is here some allusion to another Grindal. Edmund Grindal, afterwards Archbishop of Canterbury, was at Cambridge at this same time, as also was a third Grindal, named James. See Strype's Life of Grindal, at the beginning.

former favour may rest on the opinion which Grindal has so long held about me, and not be referred to the judgment of any one else; for, though I have lost him, I do not wish to lose the benefit of his good opinion. I will do my best to make my diligence in serving you answer to the hopes which I have formed from your goodness, so that all my zeal, loyalty, and obedience may fulfil all you can wish and redound to your honour and dignity. I shall think it my greatest happiness, if the time ever comes when my services can be of use to you. May the Lord Jesus ever have you in his keeping. Jan. 22, 1548.

LETTER LXXXV.—To Sir J. Cheke.

Feb. 12, 1548.

. . . . That illustrious lady is thinking of having me in the place of Grindal. . . . I was with the illustrious lady during these last days: she signified to me her pleasure, and I did not try to make any bargain for my own advantage, but at once declared that I was ready to obey her orders. She told me how the Queen and the Lord Admiral had laboured in favour of Goldsmith; and I advised her to comply; I praised Goldsmith to her, and exhorted her, as much as I could, to follow their judgment in such a matter: I prayed her not to think of any good to be got by me, but to let nothing stand in the way of her bringing to perfection that singular learning of which Grindal had sown the seeds. It cannot be believed, most accomplished sir, to what a knowledge of the Latin and Greek tongues she will arrive, if she goes on as she has begun under Grindal. We at least agreed in one point, she out of her good will to me and I out of loyalty and respect for her, that she ought to have the best teacher that could be got. I can say nothing about

myself; but I hope, although I am foolish and in fact nobody in almost everything, yet that I can be of use to her in teaching her Greek and Latin and in performing the duties of her secretary.

When the Lady Elizabeth comes to London, she will talk over this matter with the Queen and the Lord Admiral; nor do I think they will settle anything without you. As for me, I trust all my labour, studies, and course of life to your prudence, which I will ever try to follow. May the Lord Jesus have you in his keeping. Feb. 12, 1548.

LETTER XC.—To WILLIAM IRELAND.

Cheshunt, July 8 [1549].

Your letter was brought to me by Petrus Perusinus, and gave me much pleasure. I would willingly have gone to see you all with John Whitney at the last meeting [of the Senate], had not my illustrious mistress prevented me: either because Huntley died lately among you, or because she never lets me go away anywhere. I mean to go to you at Michaelmas, and remain with you for good, if I can get my lady's permission, which I can hardly hope, for she favours me wonderfully. Many men, who have become courtiers, praise their former life of retirement, but have not courage to leave the splendour of a court: I cannot promise anything about myself, but I think somewhat about it. I wish, my dear Ireland, you could spend one or two days with me here at Cheston, that I might pour all my thoughts into your faithful bosom. You thank me, most undeservedly, for kindness to you which I do not know that I have shown: I recognize your gratitude, but not anything that I have done to earn it. If you understand those two letters which I got from the Marquis of Northampton and Lord Francis

Brian about eating flesh, on behalf of you and Raven, I am glad that Grinwood gave them to you, and I wish to know if it is so. I should like you to see yourself or hear from others how I pass my life here: though, if you wish it, I will write again and describe it to you.

Give my best salutations to my respected friend Mr Madew; I have not forgotten what I owe to him, and will write to him shortly. Salute the most noble Stafford, to whom I wish all he can wish for himself, namely, the greatest learning and the greatest virtue. I was lately at Court with the King's Majesty, and saw there in Lord Somer's chamber many noblemen, friends of Lord Stafford at the Court. Their talk was on the most trifling subjects. Oh, what wretched men! thought I; how happy is our Lord Stafford, conversing with Cicero at Cambridge about matters of importance and worthy of a worthy man. Salute the Master of the College, as also, Masters Crosley, Langdale, Fauding, Faucet, Brown, Bullock, Eland, Hutton, Lever, both the Pilkingtons, my friend Thomson, whom I have made senior in my place, Patrick, my friend Pindar, Tailer, Let, Thexton, Salt, Squier, both the Wilsons (if the elder is with you), and my friend Lakin, whose goodness and learning will, I pray, make good the hopes and the opinion which I have formed of him. I send the same to my friend Calibutt, who seems to have forgotten me, for he never writes.

I have heard something, but hope much of it is untrue: I never can approve of a wrong being done to any one, unless I pay no heed to what Christ teaches. I wish I had been there: I should either have done away with those stirs, or at all events have assuaged them. . . . .

. . . . I have sent no salutation to my friend Raven, because I write this letter to him as well as to you. Catharine R., a most choice and worthy maiden, has been

with us: I was that day at the Court, when she came to Chelson: if it had not been so, I should have brought her to my most illustrious lady. I told our noble damsels that I loved her above every one, and that she would be my wife; which almost all believed. If you go to Witham, be careful to salute all of them. Keep my room and its humble furniture carefully and neatly, as you have been doing. Write to me fully and long: I find it hard to leave off talking to you. Farewell in Christ Jesus. Cheston, July 8th.

LETTER XCIV.—To Sir John Cheke.

I have always heartily thanked God, and shall do so all my life, for having been allowed by His especial goodwill to spend so large a part of my life at the University of Cambridge, and more particularly, that I should find there such a good friend and such a learned teacher as you. For whatever aids I there obtained, whether moderately bestowed by fortune for the wants of life, or the still more moderate aids of learning for the improvement of my mind, all have originated from your singular and abundant love towards me, and from those sources of learning which for so many years you happily and constantly opened for me by your superior intellect, supplying me thereby both precept, example, and advice. And in proportion as I have found the greater pleasure from the frequent recollection, day and night, of that most pleasant life which I enjoyed at College in your company, and from the remembrance of those discourses which we carried on apart in your room; wherein you declared your particular interest in me, and led me to place my hopes in you; as well as, lastly, of all your past kindness, which, both at College and at Court, has been abundantly bestowed on me; so now is my present desolation the more hard

to bear, seeing that in this late shipwreck which I have suffered, overcome by court violence and wrongs, though the blame is rather to be laid on my bad fortune than on any fault of my own, yet certain men have, at a time so unlucky for me, made great endeavours to put an end to your kindness towards me. But wronged as I have been on all sides, I have been chiefly sustained by the fact that by no means could it be so painful to me to be accused to you, through hatred and by false statements, as it would be agreeable to be defended by the silent testimony of your judgment in my behalf: which indeed I easily understood from your words to me the last time I was at Court. I have never yet been led, nor shall I ever be, to fear more from any new calumny of my enemies than to place a firm reliance on your old friendship.

And now this would seem a fit place for me to explain the whole affair of my life at Court, and why I left it; which indeed I would willingly do, but that the matter can be more easily explained to you by word of mouth, than by a short letter. However, I do not wish any trust to be placed in me, pleading my own cause, about matters relating to myself, unless the most weighty testimony of most worthy men, in all my words and deeds, shall have attested my innocence. It is enough that I can bring forward R. . . S. . . , an upright man, on behalf of a just cause, to oppose all the unjust censures of triflers. But him, the participator in my thoughts and sharer of my fortunes, I bring not forward. But Cumberford and Wilkinson have long been known to you as men of mark, and they will neither speak falsely, nor refuse to speak the truth in this matter. And if by their testimony all those injuries with which the storm at Court overwhelmed me, cannot be proved to have sprung from

that very source whence I ought rather to have enjoyed the fruits of my occupation than have laboured under any fear of offence; then I shall easily put up with the loss of your kindness towards me, from which all the whole course of my former life has flowed, and also a bright hope still shines forth of help on many occasions that may occur. But if you shall discover that I have been attacked, without any fault of mine, by the injuries not of my most illustrious mistress, but of her steward, I beg of you not to let any letters of men or injuries of the times hinder you from regarding with the same good-will and defending your old friend Ascham. And this I wish so much the more, as I have never valued your love more than your approbation; and I will labour with all care, diligence, and respect, that this may always be so. But now, in this my abject and humble condition, nothing can more excite my hopes than if, next to the king's majesty and my most illustrious mistress (whose favour I should part with most unwillingly), my earnest fidelity and service which you have already sometimes commended may be still of some account and value in your eyes. You will surely not blame this desire of mine, since it arises from nothing else but a certain induction and tendency of a mind for many years devoted to you.

The other things that I had to write to you about, either concerning settling my life comfortably at the University, or passing two years in studies abroad, to the accomplishment of which I promise myself a little assistance and favour from you, I will shortly explain to you in another letter or, more to the purpose, by word of mouth. Our friend Eland has recommended to you a certain young man of this College, Henry Wright, who, if I am able to judge, with very great prospects of talent,

industry, and perseverance, has entered upon a most correct course of study, that is to say, so happily does he join Plato and Aristotle with Cicero, that, if he continues as he has begun, he will certainly be worthy to meet with favour and support at your hands and at the hands of those who are like you; I mean those who are set by God to promote the advancement of learning. May Christ Jesus long preserve you.

LETTER XCIX.—To Sturm.

St John's, Ap. 4, 1550.

. . . . There are here at Cambridge many eminent men, among whom is most conspicuous my friend Walter Haddon, now Vice-Chancellor of this University. He seems worthy to be compared with those former two, rather than to be reckoned among us. I do not know what all the Oxford men are about, but some months ago, at Court, I fell in with a man from that University who, by his preference of Lucian, Plutarch, Herodian, Seneca, Aulus Gellius, and Apuleius, seemed to bring both of those tongues down to their latest and most debased age. Our illustrious King Edward surpasses all men, as well as his own years, and every one's expectation, in talent, industry, perseverance, and learning. I do not speak from hearsay, but happily have seen it with my own eyes. His mind is become the dwelling-place of a whole troop of virtues. France will, I have no doubt, find out the superior learning of the Duke of Suffolk, and the rest of that noble company of young men who have set out this very day with the king to visit France. There are many honourable ladies now who surpass Thomes More's daughters in all kinds of learning; but among all of them the brightest star is my illustrious Lady Elizabeth, the king's sister; so that I have no

difficulty in finding subject for writing in her praise, but only in setting bounds to what I write. I will write nothing however which I have not myself witnessed. She had me for her tutor in Greek and Latin two years; but now I am released from the Court and restored to my old literary leisure here, where by her beneficence I hold an honest place in this University. It is difficult to say whether the gifts of nature or of fortune are most to be admired in that illustrious lady. The praise which Aristotle gives wholly centres in her—beauty, stature, prudence, and industry. She has just passed her sixteenth birthday, and shows such dignity and gentleness as are wonderful at her age and in her rank. Her study of true religion and learning is most energetic. Her mind has no womanly weakness, her perseverance is equal to that of a man, and her memory long keeps what it quickly picks up. She talks French and Italian as well as English: she has often talked to me readily and well in Latin, and moderately so in Greek. When she writes Greek and Latin, nothing is more beautiful than her hand-writing. She is as much delighted with music as she is skilful in the art. In adornment she is elegant rather than showy, and by her contempt of gold and head-dresses, she reminds one of Hippolyte rather than of Phædra. She read with me almost all Cicero, and great part of Titus Livius; for she drew all her knowledge of Latin from those two authors. She used to give the morning of the day to the Greek Testament, and afterwards read select orations of Isocrates and the tragedies of Sophocles. For I thought that from those sources she might gain purity of style, and her mind derive instruction that would be of value to her to meet every contingency of life. To these I added Saint Cyprian and Melanchthon's Common Places, &c., as best suited, after

the Holy Scriptures, to teach her the foundations of religion, together with elegant language and sound doctrine. Whatever she reads she at once perceives any word that has a doubtful or curious meaning. She cannot endure those foolish imitators of Erasmus, who have tied up the Latin tongue in those wretched fetters of proverbs. She likes a style that grows out of the subject; chaste because it is suitable, and beautiful because it is clear. She very much admires modest metaphors, and comparisons of contraries well put together and contrasting felicitously with one another. Her ears are so well practised in discriminating all these things, and her judgment is so good, that in all Greek, Latin, and English composition, there is nothing so loose on the one hand or so concise on the other, which she does not immediately attend to, and either reject with disgust or receive with pleasure, as the case may be. I am not inventing anything, my dear Sturm; it is all true: ut I only seek to give you an outline of her excellence, and whilst doing so, I have been pleased to recal to my mind the dear memory of my most illustrious lady. . . . . .

St John's College, Cambridge, April 4, 1550.

CHAPTER II.

ASCHAM'S SOJOURN IN GERMANY, AND AFTERWARDS AT THE COURT OF QUEEN MARY.

In the preceding pages have been related the early life of Ascham, his studies at the University of Cambridge, and his short residence at Cheshunt, where he was tutor to the Princess Elizabeth. These events brought him to the thirty-fourth year of his age: he had been eighteen years at Cambridge, and now, after spending nearly two years with the Princess, he returned to the University in the month of September, it is said, 1549. In the following year he went to see his friends in Yorkshire, and whilst he was there, a letter came from Sir John Cheke to say that he had been appointed secretary to accompany Sir Richard Morison, who was going as ambassador from Edward the Sixth to the court of Charles the Fifth of Germany. On his way to London he paid that memorable visit to Lady Jane Gray, at Broadgate in Leicestershire, when he found her reading the Phædo in Greek, as he has related in some of his letters, and more fully in his Schoolmaster.* Ascham was now to give up for ever

* See vol. iii, pp. 117-118.

"the pleasant talk" of his old friends at the University where he had spent such a "sweet time,"* and to plunge into the politics of the world, for which he had been long hankering. On the 17th of September, 1550, we find him at the house of Mr William Eland in London, from which he sends a letter (CIII) by John Day to his friend Edward Raven at Cambridge. On the 20th of the same month he tells us (CIV) he sat some hours† with Sir John Cheke discoursing about their friends at Cambridge and the discipline of their old College (St John's). The next day the ambassador and his followers embarked at Billingsgate, and landing again at Gravesend, after visiting the Archbishop of Canterbury, who escorted them on horseback to Dover, they crossed to Calais, and passing through Gravelines, Dunkirk, Nieuport, Bruges, and Calf, arrived on the 30th at Antwerp, where they rested three days. On October the 3rd they left for Mechlin; reached Brussels the next day, and proceeded to Louvain on the 6th. Thence they went through Tirlemont, Tongres, Maestricht, and Jülic, to Cologne, where they arrived on October the 11th. The rest of their route lay through the following towns, to the names of which are added the days of the month on which they started for each place:— Bonn (by water) Oct. 13, Bronsic 14, Coblentz 15,

* Schoolmaster, p. 249.

† Does the phrase *a meridie usque ad nonam horam* mean from noon till three o'clock, or till nine o'clock?

Witchley 16, Binga 17, Mayence 18, Worms 19, Spires 20, Bretten (on horseback) 21, Esslingen on the Nekker 23, Gieslingen 24, Ulm 25, Gamsbroug 27, Augsburg 28.

Sir Richard Morison perhaps made Augsburg his head-quarters, for Ascham's letters are all dated from that town until November 17th, 1551, on which day he writes to Raven and Ireland from Halle in the Tyrol. On November 18th, 1551, he writes from Inspruck, which town he left in a hurry* on May 19th of the next year, though it would appear that he did not stay there the whole of the intervening time; for he writes on the 29th of January again from "Halæ Tirolensium." During the year 1552 he writes from Halle, from Villach in Carinthia, and from Spires. On the 6th of March, 1553, he writes from Brussels, where he probably remained until the death of Edward VI on the 6th of July put an end to his foreign travels. On the 7th of July he wrote long letters to his friends Cecil and Cheke about Roman coins and other matters, being ignorant of the event which had happened the day before, and which would cause another change in his life and fortunes.

In the course of his travels, Ascham visited many towns of Germany, made observations on all that seemed worthy of his attention, and contracted an acquaintance with many men of letters. He went to Strasbourg to see his friend Sturm,

* See vol. iii, p. 10.

the Master of the Grammar School, who had already for four years been his correspondent; but Sturm was not at home, and these two illustrious and learned friends never saw one another. During the course of his embassy, Ascham read some pages of Herodotus with Sir Richard Morison every morning four days in the week, and more than two hundred verses of Sophocles or Euripides every afternoon. He also read some orations of Demosthenes with him. On the other days he wrote the letters of business, and every night filled up his diary, digested his remarks on what he had seen, and wrote private letters to his friends in England, and particularly to his old companions at St John's College, whom he continually exhorted to perseverance in study. Dr Johnson thinks that "Amidst all the pleasures of novelty which his travels supplied, and in the dignity of his public station, he preferred the tranquillity of private study, and the quiet of academical retirement." The reasonableness of this choice has no doubt been often disputed, and, in the contrariety of human interests and dispositions, the controversy will not easily be decided: but I have been led to infer from the tenour of Ascham's letters that he was desirous, not of returning into private life, but of remaining at the Court, and getting as much as he could from the munificence of his sovereign and his friends to enable him to live there in a liberal and creditable style.

It was perhaps during his stay at Augsburg that Ascham visited Italy, and he mentions the vices of Venice with great severity in his Schoolmaster.* He was desirous of seeing Trent, where the Council of the Church was then sitting, but the scantiness of his purse prevented him.

He wrote his *Report of Germany* probably from Spires, where he was in October, 1552. In that work he describes the dispositions and interests of the German princes like a man who is inquisitive and judicious, and he relates many particulars which are lost in the mass of general history, and that too in a style which to the ears of that age was undoubtedly mellifluous, and which is still valuable as an early specimen of genuine English.

In the latter part of Ascham's life, he writes more frequently in his native tongue. The age in fact was progressing, and many of his letters written in English at this time have been preserved which it is not necessary to introduce into this biographical sketch. A few extracts, however, may be translated from his Latin letters, written during his stay abroad, and quoted in this place, as containing incidents which help to describe his life and character. The reader will find no difficulty in perusing the other English letters, in the order of their dates, as they occur in the series.

* See vol. iii, p. 164.

LETTER CX.—To Sturm.

[Augsburg] Dec. 14, 1550.

Your two letters, my good John Sturm, dated Sept. 5 and Nov. 18, were delivered to me by our friend Christopher Mount. I read them again and again with the greatest pleasure, and never leave off reading them without feeling a great increase of that pleasure. . . . .

You wish that both your letter and mine should be given to the world, to be a lasting token of our love for one another: and you do not wish this more than I do, though this is what I cannot ask from any one without impudence, or from you without suspicion of imprudence. But you embolden me to say, that unless you wish otherwise, and if the letters are not already given to the printer, I should wish them to occupy some page that would otherwise be blank in your *Aristotelian Dialogues*—but it is foolish of me to ask this; you know best what to do. . . . .

The natural gifts of our young prince are quite equal to his high fortune, and both are exceeded by his virtue, or rather I should say as a Christian man, by the manifold grace of God; for he is marvellous beyond his years in love of learning, zeal for true religion, in rectitude of will, in judgment and in perseverance. In nothing do I think him more fortunate than in having John Cheke as the teacher of his youthful years. He understands, speaks, and writes Latin with propriety, accurately and readily, and does all three with judgment. . . . . If I had more time, I would write to you more fully about His Majesty, and of my own illustrious mistress the Lady Elizabeth, as also of the noble daughters of the Duke of Somerset: but I must not omit two English ladies in particular, nor must you omit them, my dear

Sturm, if you have any thought of doing honour to your friends in England, which would give me the greatest pleasure if you would do it. One of them is the Lady Jane Gray, the daughter of the most noble Marquis of Dorset, grand-daughter to Mary, Queen of France, and therefore of kin to our King Edward. She is fifteen years old. I was very intimate with her at Court, and she wrote me very learned letters. This last summer, when I visited my friends in Yorkshire, and was fetched away to the Court by a letter from John Cheke, I turned out of my road to Leicester, where Jane Gray was living with her father. I was immediately admitted into her chamber, and found the noble damsel—Oh, ye gods!—reading Plato's Phædo in Greek, and so thoroughly understanding it that she caused me the greatest astonishment. . . . . The other lady is Mildred Cecil, who understands and talks Greek as well as English; so that I am doubtful whether she is the more to be envied for her surpassing knowledge, or for having the noble Antony Cook for her father and teacher, the associate of John Cheke in instructing our young king, or again for having married William Cecil, a young man it is true, but possessed of such prudence beyond his years, such learning, and such moderation, that the voice of all men ascribes to him the possession of all those four excellencies which Thucydides says were blended in the Athenian Pericles. . . . .

LETTER CXI.—To Martin Bucer.

Augsburg, Jan. 7, 1551.

. . . . I hope soon to write you a longer letter: if I have an opportunity, my will shall not be wanting. I must entreat you, my good teacher, more strongly than

before, to take some care for me your absent son. You remember how I went to see you on your first coming to England, when you lived at Lambeth. I told you then how badly I was treated, not by my Lady Elizabeth, but by some of her household; and I asked you to endeavour by letter to replace me in my lady's favour, which had been somewhat alienated from me, not through my own fault, as God is my witness, but by the wicked agency of others. Before my departure from England, I went and saw my most illustrious mistress: she received me kindly, and still more kindly blamed me, because I wished to leave her in such a way, and took no pains, by using the intervention of a third party, to regain her favour. I ask of you, my good sir, by the bond of our friendship, to write to my illustrious mistress and tell her how desirous I am that you should do this for me; as indeed I think you would have done before, if ill health had not prevented you. I am fortified, my dear Bucer, by my own conscience, as regards all I said or did when I was at her Court; and, if shame did not restrain me, I would tell you what advantages my illustrious mistress got from me. If you will do this kind act for me, now that I am absent, it will be most acceptable both to me and my friends. You know I asked you before at Lambeth to do this for me: let me hear, now that I am at Augsburg, with what success I am again asking of you the same favour. The office of peacemaker is most fit for those who are fashioned after the likeness of Christ himself. If the current of my illustrious mistress's favour again sets in towards me, I shall refer it all to your kind mediation: and I shall soon hear what you are able to do for me in this business. . . . . Farewell. . . . . St George's Monastery, Augsburg, the day after the Epiphany.

LETTER CXIII.—To Sir John Cheke.

Augsburg, Jan. 14, 1551.

I wish indeed to write to you often and at great length; but I have a wise and good reason for not doing so: the most important affairs, which go on here, are written down either in my lord the ambassador's private letters to you, or in his public letters to the king's council. If I were to write the same in my letters, I should both betray my trust, and spend my time on a task that would do no one good but myself, and give you much trouble; whereas if I told you about other trifling things which are talked about in the streets, and can never be traced to any other source than falsehood, I should seem to have a very low opinion of your dignity, your prudence, or your judgment. Besides which I have very little leisure, and should not be able to do it, even if I had the greatest wish in the world. For my lord the ambassador, whenever he is free from his public duties, takes long journeys daily into the regions of Greek literature, and never puts up at any inn or turns off to any resting-place. He is already beginning to traverse the whole domain, and I hope will soon do it with speed, so as to think nothing of surpassing other Englishmen in this course, unless he overtakes you the celestials, as I think he will soon do, however much you may do to prevent it. This is my way of spending my time: I either study, or read with my lord, or copy the letters which my lord writes to England: I rarely go into the city, but seek all my pleasure from my duties at home. In every service which I can render to my lord (and I hope he does not exact of me what I cannot render), I will show hard work, diligence, and reverence, with the utmost good will, loyalty, and perseverance. . . . .

In the Greek language I am diligent, and I also am somebody in Italian, but in Latin I am nobody: for I have very little practice in reading, less in speaking it, and least of all in writing it. I should like much to visit Italy for a few months. As I wrote to you in former letters, you would yourself especially get much advantage from my taking such a journey. For if I were free from all the cares of business, and could take note of times and places, men and things, there would be no movement in the state, in religion, in the progress of learning, in public morals, events, public counsels, or secret plots, which I would not do my best to fish out, and give you a full account of. If you would aid in getting for me the means of doing this, it would be doubly grateful to me at this present time, when I am so far away from you all, and one word from you would secure for me what I ask. I am not so severe upon myself as not to know what I am capable of, and what others are not capable of, who have nevertheless had valuable præbends given to them. The headship of the king's library, as you know, is granted to me. If some other advantage does not compensate me for this loss which I have suffered, I must deplore my *atychia:* other persons cannot excuse their *adikia*, unless it must be set down as no crime for one man to circumvent another. . . . .

LETTER CXIV.—To Lady Jane Gray.

Augsburg, Jan. 18, 1551.

Most illustrious lady,—In this long travel of mine, I have passed over wide tracts of country, and seen the largest cities, I have studied the customs, institutes, laws, and religion of many men and divers nations, with as much diligence as I was able: but in all this variety of subjects, nothing has caused in me so much wonder as

my having fallen upon you last summer, a maiden of noble birth, and that too in the absence of your tutor, in the hall of your most noble family, and at a time when others, both men and women, give themselves up to hunting and pleasures, you, a divine maiden, reading carefully in Greek the Phædo of the divine Plato; and happier in being so occupied than because you derive your birth, both on your father's side, and on your mother's, from kings and queens! Go on then, most accomplished maiden, to bring honour on your country, happiness on your parents, glory to yourself, credit to your tutor, congratulation to all your friends, and the greatest admiration to all strangers!

O happy Elmar in having such a pupil, and happier still you, in having such a tutor. . . . . I ask two things of you, my dear Elmar, for I suppose you will read this letter, that you will persuade the Lady Jane to write me a letter in Greek as soon as possible; for she promised she would do so. . . . . I have also lately written to John Sturm, and told him that she had promised. Take care that I get a letter soon from her as well as from you. It is a long way for letters to come, but John Hales will be a most convenient letter-carrier and bring them safely. . . . . About the news of this place, I know not what to write: letters that contained none would be worthless, and yet, as Cicero complains of his own times, "no letter of any weight or importance could find its way to you without being lightened on the road by being read." . . . .

Salute, I pray you, my kinswoman Mary Latin, and my wife* Alice, whose words I am more apt to remember than happy in following. Salute also the noble young

* *Uxorem meam.*—I cannot understand this allusion.

Garret and James Haddon. Farewell, most illustrious lady, in Christ. Augsburg, Jan. 18, 1551.

LETTER CXVIII.—BRANDESBY TO ASCHAM.

Louvain, Feb. 8, 1551.

From the highest hope I have fallen, my learned and kind friend Ascham, into the lowest despair of seeing you; and this is the more to be lamented because I was so near to succeeding in my purpose. For when I heard at Brussels that his lordship the ambassador, Richard Morison, had landed at Antwerp, I at once determined to go and see you and him as soon as possible. I proceeded therefore without delay to Antwerp, and went to bed tired with the journey. The next day, Saturday, at twelve o'clock, I inquired after the ambassador, and heard that he was gone on with his retinue to Brussels on his way to Louvain. I here thought I should have a great deal of time to spare, but, not to lose my chance of seeing you, I came back on Monday to Louvain, hoping to be able to show my dutiful respect to the ambassador, and all usual hospitality to you at my own house. On the road I met George Gilpin,* the secretary, together with our own lady, at the first mile-stone out of Louvain. He told me you had not stopped at Louvain, and, though I could not believe it at first, yet I found it to be true.

. . . .

LETTER CXXXV.—TO STURM.

Halle, Jan. 29, 1552.

I have long and eagerly been expecting a letter from you, my most accomplished friend Sturm, and it is now become absolutely necessary to me. Some friends write me word from England that Peter Ramus has written something against our letters which you published at

* The names GIPKIN and GILPIN occur in some of the Latin letters: they are probably the same.

Strasbourg. You know the opinion I wrote to you in a former letter about his learning and talent. I thought he was crushing certain foolish followers of Aristotle rather than refuting Aristotle himself. . . . .

You perhaps have heard from Mr Hales that I am somebody with my bow and arrows, and also that I am not a very tall man. Why then should I not, like Teucer, hide under the shield of Sturm, and so ward off the blows of Ramus, or at least despise them? You can easily find some convenient place in your Nidrusian discourse, and, in three words, refute his insolence and vindicate me, whereas I have never intentionally written one word to attack Ramus publicly. . . . .

LETTER CXLII.—To the Same.

Spires, Oct. 20, 1552.

I cannot tell you, my most accomplished John Sturm, but you can yourself suppose, with what eagerness I went to Strasbourg to see, and with what sorrow I heard that you were not there. I have travelled with the greatest pleasure over great part of Germany and some part of Italy, but I looked forward to nothing with so much pleasure in all my travels as to visit Strasbourg, and see there my friend Sturm in his Nidrusian. I looked forward to a long talk with you about the various things that have happened in these days at the Court of Cæsar, the true as well as the false rumours that have been spread abroad. For ever since the flight from Innspruck up to this day, I have kept a record of all that has passed. You would have laughed to hear me tell, how we were much more frightened on the second of July than we had been at Innspruck on the 19th of May, and took to flight, all of us alarmed, and some of us dispersed in all directions. Surely it must have been Pan himself, or some

nymph from the Alps, that caused our flight by the false reports brought about the Turks, and suspicions of the Venetians.

LETTER CL.—To Sir John Cheke.

Brussels, July, 7, 1553.

It was most welcome news to me, my most accomplished friend, that you had been chosen into the king's council. But seeing that this dignity was long due, by the consent of all, to your learning, prudence, and integrity, I do not so much congratulate you, as those who, by electing you, showed prudence even greater than your good fortune in rising to this height of dignity. I congratulate all the British nation, but first and mostly our good prince for having you formerly as the preceptor of his boyhood, and now the prudent and faithful counsellor of his youth. . . . .

I wrote to you last month by the man-servant of Lord Chamberlaine: I rejoice if the letter has reached you on account of two old coins which I enclosed in it, one of Caius Cæsar, the other of Publius Clodius. The letter you last wrote to me, was delivered to me last year at Augsbourg: it was welcome, but gave me less pleasure than your other letters. It savoured indeed of affection, but I thought it somewhat pungent, and it left a sting behind it for some time. I think the cause of this was my custom of always weighing your words and meaning, and of always being anxious about your opinion of me. However the scruples, which a false alarm had caused, have been removed by my better judgment, and I have been unwilling to set up a hastily formed opinion before your long tried benevolence. You will forgive my fears, and ascribe the freedom, with which I now tell them, to your kindness which encourages me to do so. . . . .

I am now in the habit of writing in the English tongue. . . . . There was a time when I could have given a tolerable polish to these subjects even in Latin; but the stream of pure diction, drawn from those springs which you opened so plentifully to me and others, is now dried up: the whetstone of your learning and teaching once sharpened my style, but it is now blunted, in this desperate state of my fortune—but it is not my fortune that I meant to complain of, but yours, about which I was congratulating you. I will do this more fully when I get home and see you.

We are hoping every day to return to England. I hope you will try to quicken the time of onr doing so.

By the death of King Edward, in 1553, the reformation was stopped, Morison was recalled, and Ascham's pension and hopes were at an end. He therefore retired to his fellowship in a state of disappointment and despair, which his biographer has endeavoured to express in the deepest strain of plaintive declamation. "He was deprived of all his support," says Grant, "stripped of his pension, and cut off from the assistance of his friends, who had now lost their influence; so that he had *nec præmia nec prædia*, neither pension nor estate, to support him at Cambridge." There is no credit due to a rhetorician's account either of good or evil. The truth is, that Ascham still had in his Fellowship and his Public Oratorship, which he kept until June, 1554, all that in the early part of his life had given him plenty, and might have lived like the other inhabitants of the college, with the advantage of more knowledge and higher

reputation. But notwithstanding his love of academical retirement, he had now too long enjoyed the pleasures and festivities of public life, to return with a good will to academical poverty.

He had however better fortune than he expected, and, if he lamented his condition like his historian, better than he deserved.* Though he had never acted as secretary to Edward VI, he had obtained this appointment by the influence of his friends, whilst he was in Germany,† and after his return to England he procured, by the intervention of Gardiner and Sir William Paget, the same office at the court of Queen Mary, with a salary of forty‡ marks. About the same time his pension was renewed, and increased to £20 a year, in consequence of an ingenious device by which a blank was left in the patent, for which the word *ten* was too short. This device is humorously related in some of his English letters.§ Sir William Petre also procured for him from Queen Mary the lease of a farm at Walthamstow, Essex, called Salisbury Hall, at the low rent of £20 a year.‖

* Dr Johnson's Life, p. 18. † See vol. iii, p. 331.

‡ "Regina omnibus, ad quos &c., salutem—Sciatis quod nos, de fidelitate. . . . . Concessimus servienti nostro pro lingua Latina—cum feodo quadraginta marcarum. T[este] R[egina] apud Westm. VII. 7 Mar. 1554."—RYMER, xv, 388.

§ See Letter CLXX, vol. i, part 2, p. 412. See also LXXXVII, vol. ii, p. 152.

‖ "Salisbury Hall was the farm at Walthamstow. It took its name from Margaret Plantagenet, Countess of Salisbury. Queen Mary granted it to Sir Thomas White. In 1590 Elizabeth

Soon after his admission to his new employment, he gave an extraordinary specimen of his abilities and diligence, by composing and transcribing with his usual elegance, in three days, forty-seven letters to princes and personages, of whom cardinals were the lowest.*

How Ascham, who was known to be a Protestant, could preserve the favour of Gardiner, and hold a place of honour and profit in Queen Mary's court, it must be very natural to inquire. Cheke, as is well known, was compelled † to a recantation; and why Ascham was spared, cannot be discovered. Grant, at a time when the transactions of Queen Mary's reign must have been well remembered, declares, that Ascham always made open profession of the reformed religion, and that Sir Francis Englefield and others often endeavoured to incite Gardiner against him, but found their accusations rejected with contempt: yet he allows, that suspicions and charges of temporizing and compliance had somewhat sullied his reputation. The author of the Biographia Britannica conjectures that he owed his safety to his innocence and usefulness; that it would have been unpopular to attack a man so little liable to censure, and that the loss of his pen could not have been easily supplied. But the truth is, that morality was never suffered in the days of persecution to

granted it to R. Symons (Morant's Essex, I, ii, pp. 35, 36)."—Mayer in Archæol., &c., p. 120. See Letter XXVII, vol. ii, p. 47.

* Grant, *Oratio*. See vol. iii, p. 332.

† See his Letter to Queen Mary, vol. i, p. 448.

protect heresy; nor are we sure that Ascham was more clear from common failings than those who suffered more; and whatever might be his abilities, they were not so necessary but that Gardiner could have easily filled his place with another secretary. Nothing is more vain, than at a distant time to examine the motives of discrimination and partiality; for the inquirer, having considered interest and policy, is obliged to omit more frequent and more active motives of human conduct, caprice, accident, and private affection.

At that time, if some were punished, many were forborne; and of many why should not Ascham happen to be one? He seems to have been calm and prudent, and content with that peace which he was suffered to enjoy; a mode of behaviour that seldom fails to produce security. He had been abroad in the last years of King Edward, and had at least given no recent offence. He was certainly, according to his own opinion, not much in danger; for in the next year he resigned his fellowship, which by Gardiner's favour he had continued to hold, though not resident; and married Margaret Howe, a young gentlewoman of a good family. This marriage seems to have added much to his domestic comfort, though little to his worldly estate; if we may judge from some letters which show that he got into some trouble through his wife's family.

He was distinguished in this reign by the notice of Cardinal Pole, a man of great candour, learning,

and gentleness of manners, and particularly eminent for his skill in Latin. He thought so highly of Ascham's style, that when he was desirous of communicating a speech made by himself as legate, in Parliament, to the Pope, he employed Ascham to translate it.

Ascham is said to have been not only protected by the officers of state, but favoured and countenanced by the queen herself, and in fact he seems to have been as much a favourite at court, as if he had been one of the staunchest of Catholics.

It may be observed of this part of his life that he never once alludes in any of his letters to the fate of Lady Jane Grey, or the other dreadful crimes which stain this part of our history. His patroness died on the 17th of Nov. 1558, and Ascham's services were transferred to a new mistress.

A few extracts translated from his Latin letters during the reign of Mary, will be enough for our present purpose.

LETTER CLVIII.—To Bishop Gardiner.

Oct. 8, 1553.

I doubt not that our illustrious queen will confirm to me the pension which Henry VIII liberally granted, and Edward VI kindly continued to me. I have therefore had letters patent written out for me, that by your influence and authority the queen may be led to set her hand and seal to them in the usual way.

LETTER CLXVI.—To Lady Clarke.

London, Jan. 12, 1554.

Your remarkable love of virtue and zeal for learning, most illustrious lady, joined with such talents and perseverance, are worthy of great praise in themselves, and greater still because you are a woman, but greatest of all because you are a lady of the court; where there are many other occupations for ladies, besides learning, and many other pleasures besides the practice of the virtues. This double praise is further enhanced by the two patterns that you have proposed to yourself to follow, the one furnished you by the court, the other by your family. I mean our illustrious queen Mary, and your noble grandfather, Thomas Moore—a man whose virtues go to raise England above all other nations. . . . .

I am led to write thus not altogether by my admiration of you, but partly by my own wish and more from the nature of my own office. It was I who was invited some years ago from the University of Cambridge by your mother, Margaret Roper—a lady worthy of her great father, and of you her daughter—to the house of your kinsman, Lord Giles Alington, to teach you and her other children the Greek and Latin tongues; but at that time no offers could induce me to leave the University. It is sweet to me to bear in mind this request of your mother's, and I now not only remind you thereof, but would offer you, now that I am at court, if not to fulfil her wishes, yet to do my best to fulfil them, were it not that you have so much learning in yourself, and also the aid of those two learned men, Cole and Christopherson, so that you need no help from me, unless in their absence you make use of my assistance, and if you like, abuse it.

I write thus not because of any talents I possess (for

I know they are very small), but because of my will (which I know is very great), and because of the opportunity long wished for and now granted me. For by favour of that great bishop the Lord Stephen of Winchester, I have been fetched away from the University to serve our illustrious queen at court, and that too in such a post, that I can there follow the same mode of life for the discharge of my duties as I did at the University for study. My office is to write Latin letters for the queen, and I hope I shall fulfil that office, if not with ability, yet faithfully, diligently, and unblameably. . . . . Farewell, most accomplished lady! Jan. 15, 1554.

LETTER CLXXXVIII.—To Sir W. Petre.

[April 7, 1554.]*

. . . . I have nothing to write about myself, save that all my hopes, rest on your bounty and that I have offered this book [Osorius *de Nob. civ. Christ.*] to you, not as an important claimant, but as a modest pleader for me and my concerns. If now therefore, either from the judgment of the Bishop of Winchester, Lord Paget, and Lord Cecil, about me, or from any specimen of my talents taken out of my private letters to you, or those which I wrote for the queen's majesty, you think me not unfit to undertake this office of writing letters, I will willingly keep myself wholly at your disposal to meet every opportunity that shall offer. But if you think otherwise, I shall deem it a favour if you let me know, in order that I may not cherish hope and waste my time here, and become heavier in debt every day, and a greater

* See the short abstract of this letter in vol. 1, p. 436. The chronology is doubtful. In clxvi he speaks of his having been appointed Latin Secretary, and here he seems to be still in expectation of it.

burden upon my friends. For how can I keep up, I will not say a court, but even a city life, a whole year on twenty pounds, when, living closely and sparingly I have spent forty within the last five months?

LETTER CXCI.—To Sturm.

Greenwich, Sept. 14, 1555.

My not having written to you for the long space of two years, illustrious John Sturm, shows no want of will, no forgetfulness of you, nor neglect of my duty towards you. I have had plenty to write about, and also the means of sending a letter. It was not the derangements of public matters but of my own private affairs, that have been the hindrance. I speak of my marriage, of which you have heard, and which a turbulent fellow* tried with all his might to prevent: but he was beaten by the judgment of the law and the justice of my cause: every thing was duly cleared up and settled to my satisfaction. I will therefore now make amends by frequent letters for the long time that has passed without any. . . . .

All that the former kings, Henry and Edward, bestowed upon me, has been restored and doubled. I have been made secretary for the Latin tongue to the king† and queen; and I would not change it, so help me Christ, for any other way of life that could be offered me. Stephen, Bishop of Winchester, Lord High Chancellor of England, has patronized me with the greatest kindness and favour, so that I cannot easily determine whether Paget was more ready to recommend me, or Winchester to protect and exalt me. There have not been wanting

* See Letter CLXII, vol. i, p. 321. Was that young lady the same who afterwards became Ascham's wife?

† Philip of Spain, to whom Queen Mary was married, Oct. 16, 1554.

some* who have endeavoured to hinder the flow of his benevolence towards me on account of my religion, but they have not succeeded. I owe much therefore to the kindness of Winchester, and I willingly owe it. Not only I, but many others, have felt his humane consideration. I have often been meditating to speak to him of your great analytical work. I know he favours literary study, and I promise myself much from his bounty. If you wish it and will tell me what you think about it, I will try what I can do, and I hope shall succeed. There will be nothing inconvenient in that, at least in my opinion. . . . .

You wish to know about my wife, in face she is like her aunt, the wife of Sir R. Walop. She is just such a wife as John Sturm would desire for his friend, Roger Ascham: her name is Margaret; our wedding day was the 1st of June, 1554, if there be anything lucky in that name or in that day. If you wish to know what I do at court, let me tell you that I never enjoyed more desirable leisure at the University than I do here. The Lady Elizabeth and I read together in Greek the orations of Æschines and Demosthenes *on the Crown*. She reads it first to me, and at first sight understands everything, not only the peculiarity of the language and the meaning of the orator, but all the struggles of that contest, the decrees of the people, the customs and manners of the city, in a way to strike you with astonishment. . . . .

If you have nothing else to write about, tell me what has been the course of your studies and of your writings during the last two years. I often think about the Epithalamium which you are going to send to England,

* "Qui de Anglico campo nomen habet," that is Englefield, see vol. ii, p. 129, and vol. iii, p. 333.

and I am eagerly expecting to see it, dressed in a suitable garb, whether it be the Roman toga, the Attic mantle, or the Doric stole. To conclude, I greet you well, and my wife greets yours. Farewell, and write back. Greenwich, Sept. 14, 1555.

CHAPTER III.

ASCHAM'S RESIDENCE AT THE COURT OF ELIZABETH FROM 1559 TILL HIS DEATH IN 1568.

THE third part of Roger Ascham's life, spent at the court of Elizabeth, is of less interest to us than the other parts, which contain his literary career at Cambridge and his foreign travels. But it is his connection with the greatest of English queens that has most of all brought his name down to the knowledge of the present times; and those, who are unable to discriminate the merits of his early English style, can appreciate fully the position in which he was placed of private secretary to a queen who interfered so largely with the practical government of her kingdom.

Ascham's marriage, and departure from Cambridge, of course deprived him of his fellowship and of other emoluments which he had enjoyed at the University. Unless therefore he could make up an income by his interest at court, he was in a worse condition than before. This may be an excuse for the numerous and clamorous letters which occur at this time in his correspondence. However this may be, he was continued in his secretaryship, and still received his pension, to

which Queen Elizabeth, in the first year of her reign, added a grant of the prebend or canonry of Wetwang,* in the church of York, and he was admitted thereto on the 11th of March, 1560. This gift was not wholly void of trouble to Ascham: the Archbishop of York presented it to another, and it was a long time before Ascham

* "Rogerus Ascham habet literas Reginæ Eliz. de præs. ad canonicatum et præbendam de Wetwang in eccl. cath. Ebor. T[este] R[egina] apud Westm. 9 Octob. reg. 1, 1559."—Rymer, xv, 554.

"Wetwang [Prebend] takes its name from Wetwang parish, in Bucross Deanery, the Impropriation and Advowson of which this Prebendary has, and also the Advowsons of the Vicaridges of Fridaythorpe, Eloughton, and Kirkby-upon-Wharf, rated all together for First-fruits, £82 11*s.* 3*d.* Though it was leased by Archbishop Sandys, his son, to his family, who still [1727] retain it, being Anno 1693 renewed, at £86 per ann. to Henry Sandys, Esq., of Down in Kent.—Browne Willis's Cathedrals, I, p. 174. Among the prebendaries are named 'Roger de Askham, March 11, 1559, on the Deprivation of Palmes; Robert Dudley, Jan. 28, 1568, on the death of Askham, on the Presentation of Dudley, Earl of Leicester, for this turn; Edwin Sandys, on the Deprivation of Robert Dudley, March 17, 1581. He was son to Archbishop Sandys, and made a lease to his family of this prebend yet in being.'"—*Ibid.* p. 176.

In Baker's MSS, vol. xxxiv, p. 203, is a dispensation granted by Whitgift to James Evelegh, a layman, to hold this same prebend of Wetwang (A.D. 1601-2). Cromwell was Dean of Wells; Cecil, in Edward's days, Rector of Wimbledon. Elizabeth, when princess, begged for a parsonage for her yeoman of the robes (see Parry to Cecil, Sept. 22, 1550, in Tytler's England under Edw. VI and Mary, I, 322). In a MS. volume (Dd. 9, 16, Art. 1) in Cambridge University Library, is an anonymous treatise upon the question, "How far forth such alienations may be adjudged valid *in foro interno*."—Mayer.

fully enjoyed his prebend, by the interference of the queen, and not without a suit at law.

But Ascham was something of a pluralist; he now had a pension of £20 a year: his Latin secretaryship brought him in forty marks; he held the lease of Salisbury Hall at Walthamstow, for which he paid the queen the yearly sum of £20, not too much rent, we may be sure, for its value, and on the death of Mrs. Howe, his mother-in-law,* which happened between 1561 and 1566, he became possessed, although not in holy orders, of the little parsonage of Wicklyfourd, for which he paid to the queen £20 a year. In a letter, moreover, which he writes to the Master and Fellows of St. John (vol. ii, XL, p. 74), he solicits them, in consideration of his former fellowship and residence among them, to grant him a lease of a farm at Bromehall, near Windsor, belonging to their fraternity; but it does not appear whether they granted what he asked. Whatever may have been his whole income from these sources, he was obliged, it seems, to mortgage his farm at Walthamstow to Antony Hussey,† for an hundred pounds, and afterwards, was on the point of selling his lease of Wicklyfourd parsonage‡ to Henry Colton, to pay a debt to Queen Elizabeth, but the

* Her husband died in 1559. See Letter XXVII, vol. ii.

† See Ascham's letter (vol. ii, XXVII, p. 46) to Sir William Cecil.

‡ See Ascham's letter (vol. ii, LXXXVI, p. 148) to Sir William Cecil.

queen saved the parsonage by forgiving him the debt.

It is difficult for us to say whether Ascham's fortune was proportionate to his rank or to the favour in which he stood with the queen his mistress. Elizabeth was not naturally bountiful, but seemed to combine the prudent parsimony of her grandfather, Henry VII, with the haughty temper of her father. She may not have thought it needful to reward too largely a man who had left her service so hastily ten years ago, and whom she might still suspect of serving her rather from interest than affection. Grant exerts his rhetorical powers in praise of Ascham's disinterestedness and contempt of money; and declares, that though he was often reproached by his friends with neglect of his own interest, he never would ask any thing, and inflexibly refused all presents * which his office or imagined interest induced any to offer to him. Camden, however, imputes the narrowness of his condition to his love of dice and cock-fighting; and Grant, forgetting himself, allows that Ascham was sometimes thrown into agonies by disappointed expectations. It has been questioned whether Ascham was really addicted to cock-fighting; but the following passage in his Schoolmaster, seems to be a sufficient evidence of his attachment to that diversion: "But of all kinds of pastimes fit

* Facts do not seem to bear out his statement (vol. iii, p. 337, last line), "Sed ab illo semper prius dabantur quam ab illo petebantur."

for a gentleman," &c. It cannot reasonably be supposed that Ascham would have thought of writing on this subject, if he had not been addicted to cock-fighting, and it is perhaps a circumstance favourable to his memory that he did not execute his intended work. With regard to the other part of the charge, viz. the love of dice; if the testimony of his own works can be admitted as evidence, nothing was ever more unjust or unfounded: "Indeed you may honestly gather that I hate them greatly, in that I speak against them; not that I have used them greatly in that I speak of them."

It would be difficult in the whole compass of English literature, to point out a more lively and forcible picture of the vice of gambling, and of the destructive consequences which an indulgence of it produces, than that which this work exhibits. If there was any foundation for the charge, he must be admitted to have sinned both against knowledge and conviction. The whole tenor of his previous and subsequent life appears, however, to militate in the strongest degree against its probability.

Of Ascham's private life and peculiar tastes, we have as few or as many notices as might be expected. Some readers may like to know that he was fond of roasted chestnuts, and his friend Christopher Mount tells us in a letter dated Dec. 24, 1565, that he often thinks with pleasure on the time when they had met and eaten them

fourteen years before in Germany, at the court of Charles the Fifth.

Ascham's ill health, which was shown by repeated attacks of fever, was a sufficient excuse for his applying to the archbishop for a license to eat meat in Lent, but if it was his practice to lose his money at the gambling-table, we may excuse Elizabeth, who knew the domestic character of her servants, if she did not give much to him who was so lavish of a little.

In 1563, he was invited by Sir Edward Sackville to write the Schoolmaster, a treatise on education, upon an occasion which he relates in the beginning of that work. This work, though begun with alacrity, in the hopes of a considerable reward, was interrupted by the death of the patron. But no tokens of weakness or decay are to be found in the work, which is conceived with great vigour, and finished with great accuracy; and perhaps contains the best advice that was ever given for the study of languages.

This treatise he completed, but did not publish; for that poverty which in our days drives authors so hastily in such numbers to the press, in the time of Ascham, I believe, debarred them from it. The printers gave little for a copy, and, if we may believe the tale of Raleigh's history, were not forward to print what was offered them for nothing. Ascham's book therefore lay unseen in his study, and was at last dedicated to Lord Cecil by his widow.

The letters which have been preserved, written during the reign of Elizabeth, mostly concern public affairs: some, however, touch on more private topics, and a few extracts may here be inserted to complete this sketch of his life, which is necessarily confined within narrow limits.

LETTER I.—To Charles, Duke of Austria.

Written in the Queen's Name.

Jan. 11, 1559.

We have read your letter written with your own hand, and delivered to us by the Count of Helfenstein. We clearly gather from it your good will towards us, and value it so much that there is no one to whom we would sooner respond in every good wish; but so that our wishes be understood in friendship only, and not to be extended to marriage. For since God, in whose hand are our hearts, has not hitherto turned our thoughts to matrimony, we do not doubt but that guided by the advice of your prudent father, and also by your own prudence, you will kindly and fairly interpret this our letter. May God preserve your highness for many and happy years!

LETTER XXXIV.—To Sturm.

London, Ap. 11, 1562.

What means this, my friend Sturm? Our common friend, Michael Toxites—so desirable a letter-carrier—to come over and not bring me a word from you? Is Cook, or Hales, or indeed any man in England, more eager to get a letter from you than I am? But I fancy I hear you say, "What, Ascham? do you complain of my silence, when you have not written me a line for three years?" You speak the truth, my dearest friend John

Sturm. But my expostulation is not in anger, nor with the view to rebuke you, but is only put forth insidiously and for a design. I feared you might be the first to find fault, as you had a right to do, and to rebuke me first. But a truce to all this. I will write freely and openly: my silence has not arisen from my own wish, nor from forgetfulness of you, nor neglect of my duty. I cannot plead either want of matter to write about, or of some one to carry my letter. The true cause will call forth from you not anger but pity, for I know you love me. I have had such constant fevers during these last four years, that before one has left me, I have caught another. My strength has been so broken down that my whole body suffers from a continual hectic fever, which the physicians can sometimes perhaps soothe but not cure for good. . . . .

Your last letter to me was dated the 15th of January, 1560: it contained remarks on the affairs in Scotland, and on the queen's marriage; which led me to give it her to read. She readily discovered and noticed to me your singular regard for her. She highly approved your judgment about affairs in Scotland, and loves you for the interest you take in our welfare. She read over what you say about her marriage three times, as I well remember, and smiled, but from modesty said nothing. I can tell you nothing certain about her marriage, and I am sure no one else here can. . . . .

She has reformed the coinage, and made it all of pure silver instead of base metal, as it used to be,—a thing which Henry VIII and Edward never attempted to do. . . . .*

* The whole of Ascham's remarks about Queen Elizabeth are of interest, but we have no room for translating them.

I was one day present when she spoke in three languages at once to three ambassadors—the French, the Swedish, and the Imperial: she spoke to them in Italian, French, and Latin, not hesitatingly or confusedly, but with ease and fluently, in reply to the various things they talked about. That you may see how elegantly she writes, I send you enclosed a piece of paper on which she has written the word *quemadmodum* with her own hand: the upper one is mine, the lower one the queen's.

LETTER XXXVIII.—To Sturm.

London, Oct. 20, 1562.

. . . . Eight days ago my wife bore me my third son: I have christened him by the name of Sturm, to keep up the memory of our friendship. I pray God daily that he may bear some likeness to you in learning and virtue as well as in name. . . . .

I have written to you by Henry Knolles, our queen's ambassador to the Princes of Germany: he is a great admirer of yours, and will be able to tell you all the English news. Our queen is very well disposed, and fully prepared to break the tyrannical yoke of the Guises, and to protect the young king and the innocent people, without meaning any harm in any way to that king or to his kingdom. I believe our soldiers enter Normandy to-day: you will learn this from public report sooner than from my letter. I wish you would write the history of this conspiracy of the Guises. . . . .*

* Letters lix, lxxxvi, lxxxvii, and xcvii, belong to this date: they are in English, and will merit the attention of the reader, as they give us some interesting particulars of Ascham's family.

Ascham never had a robust or vigorous body, and was obliged to take many hours of diversion from inability to endure a long continuance of sedentary thought. In the latter part of his life he found it necessary to forbear any intense application of the mind from dinner to bed-time, and rose to read and write early in the morning. He was for some years hectically feverish; and though he found some alleviation of his distemper, never obtained a perfect recovery of his health. The immediate cause of his last sickness was too close application to the composition of a poem, which he purposed to present to the Queen on the day of her accession. To finish this he forbore to sleep at his accustomed hours, till in December, 1568, he fell sick of a kind of lingering disease, which Grant has not named, nor accurately described. The most afflictive symptom was want of sleep, which he endeavoured to obtain by the motion of a cradle. Growing every day weaker, he found it vain to contend with his distemper, and prepared to die with the resignation and piety of a true Christian. He was attended on his death-bed by Gravet, Vicar of St Sepulchre, and Dr Nowell, the learned Dean of St Paul's, who gave ample testimony to the decency and devotion of his concluding life. He frequently testified his desire of that dissolution which he soon obtained. His funeral-sermon was preached by Dr Nowell.

Ascham died in the fifty-third year of his age, having enjoyed, perhaps, as long a life as he could

have expected. So many notices of his being ill occur in his letters that it is to be wondered he lived so long. His letters are the most interesting part of his works, but his English writings are valuable as a specimen of the English language, as it was spoken at a period which has left us few other specimens.

There are too many complaints of poverty in Ascham's letters to allow of our looking upon him as a man of exalted mind. Great men either bear privations bravely, or, engrossed in their own elevated pursuits, are not aware of their existence. It is much to be feared that the real truth of Ascham's character has still to be discovered. There are contradictions and inconsistencies in most men that it is not easy to reconcile or to account for. Whether Ascham was poor by his own fault or the fault of others, cannot now be decided; but it is certain that many have been rich with less merit. His philological learning would have gained him honour in any country, and among us it may justly call for that reverence which all nations owe to those who first rouse them from ignorance, and kindle among them the light of literature. Of his manners nothing can be said but from his own testimony and that of his contemporaries. Those who mention him allow him many virtues. His courtesy, benevolence, and liberality, are celebrated; and of his piety, we have not only the testimony of his friends, but the evidence of his writings.

Ascham's Latin letters were collected by Grant, who dedicated them to Queen Elizabeth, that he might have an opportunity of recommending his son, Giles Ascham, to her patronage. "The young man," says Dr Johnson, "was in consequence made by the queen's mandate fellow of a college in Cambridge, where he obtained considerable reputation:"—but the "young man" seems to have been a worthy scion of the parent tree, if we may judge by the letters published in our third volume, which show plainly that he knew as well as his father how to supplicate for patronage and preferment.

VERSES, DEDICATIONS, &c.,
FROM THE VARIOUS PRECEDING EDITIONS.

1.

AD ILLUSTRISSIMAM REGINAM ELIZABETHAM— LIBER DE SE.

[Grant's Epistolæ, &c., Londini, 1590, back of title.]

Non vaga mordacis metuo convicia vulgi,
Non ego curo tuas improba turba minas.
Indoctos sperno, rabiosaque murmura Momi,
Reginæ satis est posse placere meæ.
Illa fuit Domini semper gratissima princeps,
Illi semper erit cura benigna mei:
Illa solet grate doctos admittere libros,
Illa solet cupide volvere sæpe libros.
Consilio pollet prudens, pia, docta, diserta,
Ingenio præstat, præstat et arte potens;
Judicio insignis, rerum usu, mente, loquela,
Ac præceptoris grata memorque sui.
Principis ast dubito penetralia visere gressu:
Quid? non est clemens Elisabetha suis?
Elisabetha suis decus et tutela Britannis,
Clemens clementi suscipit ore libros.
Te precor, Elisabeth, grato me suscipe vultu,
Protege, volve lubens, sum tuus ecce liber.
Turba maligna, vale, fuge tu dignissima morte;
Turba benigna veni; perlege, disce, vale!

2.

LIBER DE SUO DOMINO VITA DEFUNCTO.

[Ibidem, p. viii.]

Heu nimium mortis crudelia fata malignæ!
Heu nimium triplicis stamina torta deæ!
Quo tua se rabies tandem jactabit acerba?
O mors, præstantes quo rapis atra viros?
Sanguineus nullis satiatur cladibus ardor?
Pars iræ expletur nulla cruore tuæ?
Quid premis insontes telis audacibus artus?
Quid rapis eximios Palladis arte viros?
Nil te doctrinæ movit præstantia raræ,
Quique erat in dulci melleus ore lepos?
Heu, Rogere, jaces fulva tumulatus arena!
Jamque lutosa suum terra recepit onus:
Et tua jam tristi sunt membra inclusa sepulchro,
Corpus humi recubat, spiritus astra colit.
Conscius integræ floret super æthera vitæ,
Inque domos superas carcere liber abit.
Nescia mens sceleris, recti et sibi conscia gaudet,
Quæ modo corporea compede vincta fuit.
O tibi quis, Rogere, fuit pietate secundus?
Floruit aut rerum cognitione pari?
Turpis avaritiæ rabies, nec inutilis auri
Sollicitos sensus extimulavit amor.
Divitias et opes didicit contemnere vanas,
Quæ curis animos exagitare solent.
Vivere sorte sua potuit contentus, et arcta
Sollicite servans fœdera pacta fide.
Ignarus fraudis, technæque dolique maligni,
Eximia præstans simplicitate fuit.
Par fuit in rebus peragendis semper honestas,
Par fuit in sacra relligione fides.

Assidueque puer scripturæ verba legebat
Sacra animo infigens, lecta tenénsque suo.
Adfuit ingenii certe admiranda facultas,
Et vena pectus uberiore fluens.
Tullius eximia mentem dulcedine mulsit,
Et Plato flumineis ora replevit aquis.
Magnus Aristoteles concessit munera larga,
Et Demostheneos fluxit ubique sonos.
Salus Aristophanes perfudit lumine mentem,
Euripidem voluit nocte diéque puer.
Et Xenophon linguam condivit sæpe loquela,
Herodotus docuit, Thucydidesque simul.
Divitis eluxit facundia maxima linguæ,
Et lepor in multa non minor arte latens.
Copia multorum perstrinxit amabilis aures,
Illectos animos in sua vota trahens.
Egit et ornate caussas, et dixit acute,
Flumine verborum divite scripta rigans.
Dictio dulcis erat verborum lumine splendens,
Est Καντaβριγιη testis aperta satis.
Hic capta astantis stupuerunt pectora cœtus:
Mirata est unum doctaque turba virum.
Et vixit clarus fama trans æquora notus,
Deliciæ multis scripta fuere viris.
Sturmius, Osorius, Toxites, Wolfius olim,
Admirabantur scripta, diserte, tua.
Quæ redolent clarum clari Ciceronis acumen,
Tinctaque Cæsarea scripta fuere phrasi.
Clara viri poterat maqis efflorescere virtus,
Sed mors inceptum sæva moratur iter.
Solaque ab exequiis revirescit vivida virtus,
In quam jura fugax non habet ulla dies.
Vivis adhuc, Rogere, tuis, clarissime, scriptis,
Quæ tibi perpetuum sunt paritura decus.

Care, jaces, sed scripta vigent, tu vivis in illis,
Illa dabunt nullo posse perire modo.
Nam liber ecce tuus volitabo per æquora tutus,
Et domino eximium spero parare decus.
Post mortem latui tenebras detrusus in atras,
Dispersus variis per tua scripta modis.
Exero sed tandem caput, utilis omnibus Anglis,
Qui tua percupide scripta diserta legunt.
Colligor ex variis chartis compactus in unum
Fasciculum, ut volitem docta per ora virûm.
Is qui me grate jam sic congessit in unum,
Hac opera gratus nititur esse tuis.
Elizabetha sui decus indelebile regni,
Me capit atque legit, diligit, ornat, amat.
Non satis hoc, Rogere, tibi qui dulce quiescis?
Te moriente, vigent gloria, fama, decus.
Care, vale, Rogere, vale, tua funera flevi,
Sum tuus, et nunquam desinis esse meus.

3.

AMPLISSIMI VIRI THOMÆ WILSON LEGUM DOCTORIS, SACRATISSIMÆ REGINÆ ELIZABETHÆ ANGLIÆ, &c., A SECRETIS.

[Ibidem, page xiii.]

Carmen Encomiasticum.

Lis magna est, Cicero fuerit Romanus an Anglus,
At Romæ Arpinas dictus ubique fuit.
Sed dubitant Angli, Ciceronis origine nati,
Atque Britannorum sede locare volunt.
Scilicet hoc regno natum, post tempora Bruti,
Indigenamque tuum terra Britanna ferunt.
Unde Britannorum decus est et gloria magna,
Plurima quod Cicero pignora laudis habet.

Inter et eximios Aschami est fama diserta,
Filius eloquio qui Ciceronis erat.
Vim Demostheneam Cicero, gravitate Platonem
Exprimit, Isocratem dulcis ubique sonat.
Vis eadem Aschamo est, gravis et dulcedine plenus
Discit ab indigena filius iste patre.
Anglia ter felix Anglo Cicerone parente,
Talia quod tanti pignora patris habet.

4.

IN DOCTISSIMI VIRI ROGERI ASCHAMI LAUDEM SYLVA.

[Ibidem, p. xiv.]

Marmore de Pario statuas si ponere possem,
Pingere vel vultus, vivoque polire colore,
Ducere si possem referentes ære figuras,
Carmine vel dignos memori committere famæ,
Sive viros meritos cœlo stellisque beare,
Aschamum statuæ, color, æs, carmenque referrent:
Staret et in cœlo radiantibus inclytus astris,
Qua Draco Junonis sublimes dividit Arctos,
Aut ubi cum Jovio lyra volvitur Orphica cygno.
Sola sed in cœlum divina potentia tollit,
Et mea non docilis manus est, heu scribere doctè
Nulla potest, cœlare nequit, depingere nescit.
Invidet ingenium Cyllenius, invidet artes,
Sola valet, quæ cuncta velit, propensa voluntas,
Hæc cupit Aschamum fama celebrare perenni,
Quumque nequit, luget, stupet, admiratur, et ecce
Non bene deductum parit admiratio carmen.
Carmen at in tanti laudes timet ire magistri,
Qui solus veteres æquat, superatque, futuros,
Solus et eripuit laudem præsentibus omnem.
De patria laus nulla sibi, de stemmate nulla
Quæritur, et patria est regio celebrata Brigantum.

Et genus antiquo proavorum stemmate ducit;
Ille sed ingenio nomen quæsivit et arte,
Quo genus et patriam celebrat, celebratur ut ille.
Auspicibus diis natus erat Junone favente,
Ingeniique dator supera Cyllenius arce
Nascenti affulsit, dedit ingeniumque facetum,
Quod dii suspiciunt, homines mirantur, et unde
Ni Jove nata foret, velit ipsa Minerva renasci.
Nec levis ingenium varias coluisse per artes
Cura fuit, studiis melioribus abdidit ipsum,
Evolvit veteres, doctum Ciceronis in ævum
Se retulit, secum placide Romana venustas
Cecropiusque lepor secum sunt sæpe loquuta,
Jura Deum, moresque virum percalluit omnes,
Spectaris terras, tenuit terrestria quæque,
Spectaris cœlum, cœlestia singula novit,
Omnia sic novit, recteque est omnibus usus.
Præstitit eloquii facundi divite vena,
Larga sibi fandi, scribendi gratia larga:
Invidiam superat scriptis, hoc nemo repertus
Materiem vel nosse prior, vel scribere major.
Perlege quæ scripsit monumenta, revise libellos,
Quam bene rem sermo digesserit ordine verbis.
Hic facilis, simplex et illa faceta, diserta.
Quique suos laudant . . . . non ego dignis
Laudibus invideo, sed non viburna cupressum.
Non cedrum corili, non æquat cynthia solem,
Attollit magnum Batavus vicinus Erasmum,
Belgica Longolium loquitur, deplorat ademptum,
Sturmius est doctis Germanis Tullius alter,
Deliciæ Venetum Venetos Manutius ornat.
Præsulis Osorii vim Lusitania laudat,
Roma Sadoletum jactat, Bemboque triumphat,
Gallia clara suum prætendit ubique Bunellum,

Aschamum jactet celebretque Britannia nostrum.
Hic est Mercurius, suadæque medulla Britannis.
Hoc superet dicam? dubio mens fluctuat æstu,
Quod ratio proferre velit, reverentia celat:
Hoc saltem dicam, sinon super eminet omnes
Viribus eloquii, tamen omnes unus adæquat:
Dumque sit eloquii Ciceroni laurea prima,
Fas erit Aschamo palmam deferre secundam.
Sedulitas solers: solertia sedula mentis
Hoc coeunt, junctimque viget prudentia docta,
Reddidit hunc aptum natura, scientia certum,
Usus et expertem, referensque imitatio summum.
Majori sunt digna tuba, plectroque sonanda,
Hæc cantent alii musis et Apolline pleni.
Et quod te minime celebrarim carmine digno,
Ignoscas, Aschame, precor, voluisse probetur.
Non mihi, musa, pedes fundit, non avia Cirrhæ
Novi, non hedcræ virides mihi tempora lambunt.
Ut Plato Cecropius tantum laudandus honestis,
Sic laus Aschami tantum cantanda peritis.
Sed verbis metrisque modus, modus omnibus insit:
Aschami longum maneat per sæcula nomen,
Florescat, vivat, vigeat, non excidat ævo.
Vindicis et Grantæ studium celebretur, ametur.
Consulit is nobis, Aschamo consulit, illum
Consuluisse juvet, studium modo consulis æqui.

GUL. CAMDEN, *Westmonasteriensis.*

5

ELSTOB'S DEDICATION.

Roberto Hethæo, Armigero, Gulielmus Elstob, S.P.D. —Hunc ego librum tibi commendo, mi Hethæe suavissime, paucis atque parce; quum quis locus ei apud te,

misso a tui amantissimo, sit futurus, et plane scio, et libenter etiam commemoro: habet enim et nuperæ amicitiæ recordatio quid jucundum. Sed, quos arctior nexus consuetudinis et similis studiorum ratio semel conjunxerint, mirum est, quantum ex istis rebus capiunt ii voluptatis, quas etiam aut loco, aut fortuna, aut tempore sane disjuncti, senes meminerint, quibus juvenes una conficiendis interfuerint. Quæ res partim nobis evenerunt; reliquum adferet ætas: nam tu quidem ætate paulo minor; neuter tamen ad mediam jam pervenerit. Sed tu longe superior sorte, humilior ego et inferior. Nos vero etiamsi sors diversa, et tantum locorum intervallum olim divulserit, animos tamen, uti spero, neque id quod ævum afferre solet poterit sejungere. Quanto gratior est istius diei memoria mihi et honorificentior, qua primum mihi munus illud exoptatissimum contigit, meam in studiis tuis adjuvandis collocandi operam? cujus postea nostræ inter nos necessitudinis fructus adeo uberrimos percepi, ut idem plane esset animorum consensus, et utrique eadem quasi mens atque voluntas eadem sentiendi, eosdem auctores et amandi et perlegendi atque imitandi. Inter quos, dum tu optimum quemque et ad virtutem et ad stilum recte conformandum seligendum esse duxeris, de hac re tamen ita judicaris, ut Ciceronis divinæ eloquentiæ anteponendam esse nullam existimaris. Quæ pulchra tua sententia de homine eruditissimo et eloquentissimo effecit, ut totus in eo sis et ut ejus similibus plurimum quidem delecteris. Quo fit, ut etiam si is sit animi tui candor, ea judicii tui temperata vis et moderatio, ut hodiernam nolis eloquentiam condemnare, malis tamen laudare illam ætatem, quæ eam peperit dicendi copiam et elegantiam, quæ tum maxime viguit, quum Ciceronis prudens et erudita quædam imitatio, et foris apud exteros et domi etiam apud nostros, maxime et felicissime

floreret. Habuimus enim nos et Checos nostros et Smithos et Haddonos; quos si contuleris, aut Sturmiis, aut Osoriis, aut Manutiis, vix concederent, vel splendore ingenii, vel eruditionis laude, vel sermonis nitore et præstantia. Quibus ego si Aschamum adnumerarem, habeo quorum auctoritate me defendam, viros ex omni gente præclarissimos. Hisce tu fidem adhibeas, et ex iis cognoscas, qualis nunc vir te familiarem modo non adjungit, sed adoptat patronum. Nam qui Ciceronem prudentissime ad imitandum proposuit, qua ratione eum imitaremur eruditissime docuit, et id quod docuit idem præstitit accuratissime; ipse a te, qui et ipsi Ciceroni et tantopere faves Ciceronianis, submisse rogat et humiliter, tibi ut acceptus sit. Neque est ut nomen illud aspernentur ii qui recte sentiunt, aut Erasmi, aut aliorum permoti conviciis: de cujus auctoritate hac in re, multi quidem contendunt, pauci tamen recte: quum is et imitationem Ciceronis optimam esse norit, et spreverit tantum eos, qui eam adsequi sunt conati frigide et pueriliter. Sed de Erasmo quid? cujus eruditionem viri prudentes in omnibus fere laudant, stilum certe non semper probant, judicium nonnunquam requirunt: de cæteris minus laborabo. Nam quum totum illud, quod iis qui Ciceronem sunt sequuti vitio vertunt, in duabus rebus sit positum, vel in iis quæ ad mores spectant, vel in ipsa forma orationis, quod de moribus dicunt, ab imitatione Ciceronis esse eos corruptos et depravatos, ut falsum et inane prætermitto: adversatur enim et res ipsa, et ratio, et historia; quæ novit plurimos et ejusmodi eloquentia florentes et summa erga Deum pietate. Ad hæc, de moribus quis Cicerone honestius, de Deo quis scripsit divinius? sed de optimo dicendi genere ab iis judicium est expetendum, qui quum rationem artificiosæ compositionis, et verborum delectum, sententiarum et numerorum vim atque potentiam igno-

rant, aut discendi tædium ferre non possunt, aut scientiam omnino negligunt? Mittamus igitur et hos: iis enim non concessum est, ut discernant, qui carent oculis. Sed quis ego, qui tot de tantis viris in tanta re? Ecce Aschamus tuus te adloquitur. Quem tuo nomine ita nunc velim commendari, ut accendantur juvenes ipsius doctrina et exemplo, ad summam et perfectissimam orationis formam exquirendam perpoliendamque: cæterum, quod ad me attinet, volui ipse, ut auctor quidem elegantissimus, vetustate autem sordidus et pene consumptus, aspectu atque cultu nunc exiret paulo ornatior. Si visum erit illud secus, non repugno: facilem te tamen spero, omnes etiam eos, qui quid sit bene velle melius norint, quam ea adnotare et perstringere, quæ minus sunt perfecta et accurata. Hæc ad te is, qui et pietate et virtute et omnibus præclaris artibus instructissimum te et ornatissimum esse cupit. Vale.

6.

ELSTOB'S PREFACE.

Ad lectorem editoris præfatio.—Et tu pariter, amice lector, es salutandus: sed quam brevissime. De auctore igitur inprimis cognosce quid expectes; de editione postea. Multa quidem Grantius noster, cujus unius opera et industria Aschami hæc scripta ad nos pervenerint, et fuse de ejus vita atque scriptis et eleganter est locutus. Quæ restant, de ipso Aschamo sunt fere nulla, de filio ejus primogenito quam paucissima. Erat autem is Ægidius,* qui, mortuo patre, alumnus scholæ Westmonasteriensis, moderante quidem Grantio, eodem usus est præceptore. Hunc Grantius et amabat plurimum, et serenissime reginæ Elizabethæ mirum in modum commendabat. Sed disci-

* His letters are now published for the first time, at the end of Volume III of this edition.

pulo huic suo quas laudes ipse* tribuit, totæ sunt e schola: majores meruit ex academia. Nam quum ego amicos quosdam forte rogarem, ecquid scirent prætermissum, quod ad nomen Aschamianum pertineret, cæterique fere omnes tacerent: ecce Strypæus noster, cujus ego peritiæ in hac parte historiæ multum tribuo, plurimum amicitiæ; is tum benignissime, ut solet, de Ægidio Aschamo me multis faciebat certiorem. Eum nimirum in collegio divi Johannis Cantabrigiæ, quod pater olim socius exornaverat, primam in studiis operam posuisse. Deinde domini Burghleii magni Angliæ thesaurarii literis, collegio S. S. Trinitatis commendatum, et virtute mandati cujusdam reginæ eidem collegio celeberrimo socium adscriptum. Egisse posthæc de pensione viginti librarum patri quondam annuatim soluta, a serenissima reginæ majestate obtinenda. Nomen præterea exstitisse inter ejusdem collegii octo socios seniores Anno MDCXV: et in facultate demum Latine conscribendi epistolas patri Rogero vix cessisse, idem vir amicissimus mihi affirmabat. Hæc de Ægidio, de patre ac de reliqua stirpe, neque a Kirbe Wiske, quæ patria fuit Aschamorum, neque a vicinis locis Eboracensibus, quidquam certi habemus: ne nominis quidem ulla manent vestigia. † Antonio Aschamo, qui ultimus ejus nominis occurrit mihi, scriptis suis haud ignotus, quid contigerit, et quisnam fuerit, ab historiographo Oxoniensi licet cognoscas. Hactenus de auctore: de editione tandem.

Habes hic Aschami epistolas, et amicorum, libris quinque non modo distinctas, sed numeratas, omnes quas vel Grantius in tribus editionibus Londinensibus, Annis 1576,

* Vide Epistol. Dedicat. *Edv. Grant. Elizabethæ* Reginæ ante has Epist.

† *Athen. Oxon.*, vol. ii, p. 286.

1578, 1590, divulgarit: vel quæ in duabus Hannoviensibus An. 1602, 1610, et in ea quæ coloniæ Allobrogum 1611 prodiit, reperiantur. Hisce ex MSS. quædam adjiciuntur. Quarum unam atque alteram debes Strypæo nostro, cujus antehac summæ erga me benevolentiæ grato animo facta est mentio. Reliquas, viro mihi amicissimo, cujus ingenio et præclara opera factum est, ut celeberrima academia Cantabrigiensis Terentium optimum poetam, et nitidissime impressum et accuratissime emendatum, orbi literario commendarit. Poemata Aschamiana non rejeci, sed omisi; quum bibliopolæ quædam rationes persuaderent, et tibi et sibi ipsi posse eum melius consulere si non adjungerentur. Errores quotquot leviores animadvertis clementer velim corrigas: graviores siqui obrepserint, est aliquid typographis minus curiosis et sollertibus concedendum. Vale.

7.

ROGERO ASCHAMO ANGLO, G. BUCHANANUS.

[Elstob. from BUCHANANI *Epigram.*, lib. II, p. 339.]

Aschamum extinctum patriæ Graiæque Camœnæ
Et Latiæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit.

8.

ADVERTISEMENT.

[English Works, London, 1815.]

No apology seems requisite for introducing to the public a new edition of the Works of this valuable writer, in a form better adapted for general circulation than the preceding, edited by the Reverend James Bennet, which

appears from its tardy sale to have contributed little to bring them into better notice. The best feature of that edition was the *Life of Ascham*, which the editor procured to be written by Dr Johnson; in other respects he did little, and that little was not done well. The *Report and Discourse of the State of Germany*, and the *Toxophilus*, were reprinted, preserving the old orthography, while, with great inconsistency, the *Schoolmaster* presented the modern orthography, from the text, and with the notes, of Mr Upton's edition. The *Letters*, then first published, appear to have been printed from an inaccurate transcript.

The editor of the present edition pretends to little merit beyond avoiding the errors of his predecessor: following the example of Mr Upton in the *Schoolmaster*, he has conformed the orthography of the other works to the modern standard; and having the advantage of referring to a more accurate transcript of the *Letters*, he has been enabled to rectify several passages which were obscure or unintelligible, or altogether mistaken. To these, the five letters to Sir William Cecil, which are now first published, constitute an addition equally curious and valuable.

To the *Life*, written by Dr Johnson, a few notes are attached, where the narrative appeared to require elucidation, or where the biographer has sanctioned imputations on the memory of Ascham, which appear not only to rest on insufficient authority, but to be at variance with the whole of his character, as exhibited in his life and writings.

This impression is limited to 250 copies.

LONDON, *Jan.* 1815.

9.

IN PARTITIONES SAGITTARIAS ROGERI ASHAMI, GUALTERUS HADDONUS CANTABRIGIENSIS* REGIUS.

[Ibidem, p. 51.]

Mittere qui celeres summa velit arte sagittas,
Ars erit ex isto summa profecta libro.
Quicquid habent arcus rigidi, nervique rotundi,
Sumere si libet, hoc sumere fonte licet.
Aschamus est auctor, magnum quem fecit Apollo
Arte sua, magnum Pallas et arte sua.
Docta manus dedit hunc, dedit hunc mens docta libellum:
Quæ videt ars, usus visa parata facit.
Optimus hæc auctor quia tradidit optima scripta,
Convenit hæc nobis optima velle sequi.

10.

ODE BY THOMAS MASTERS.

[Ibidem, p. 349.]

ΕΙΣ ΤΗΝ ΤΟΥ ΧΡΙΣΤΟΥ Σταυρωσιν, Μονοστροφικα.

Ἄλις ενθεου φλυαρου·
Αμειβε Μουσα χορδας,
Και βαρβιτον λαβουσα,
Σεμνον κροτησον ὑμνον
Σταυρουμενῳ Ανακτι.
Ω θαυματων απλησται

* Of King's College. Haddon was famous for his Latin style, of which he has here given no shining specimen; but the first rude essays of authors, compared with the works of their maturer years, are useful to show how much is in the power of diligence.

Θησαυρε, καπεραντε.
Τι σοι, τι πρωτον ειπω ;
Θελω λεγειν ανεκφατον βροτοισι,
Μακαρεσσι τε Δαιμοσι γριφον·
Πως Θεος ων εθανες !
Θελω λεγειν ανιχνιαστα βενθη
Ελεου, ὁτι λυτρον ὑπ' εχθρων
Τίον εδωκε Πατηρ !
Θελω ὑψοθ' αϊσαι
Θεσφατον θριαμβον
Τριημεροιο νεκρου
Και αιχμαλωτον 'Αιδην,
Και Θανατον θανατῳ δαμεντα !
Αλλα μοι αμφιβρεμει Κρανιων οροs,
Και τολυθροου κελαδου γεμει ουατα,
Ολλυντων, ολλυμενων τε.
Εκθορετ' ες λοφον ομματα·
Τις μεσσος κρεμαται τριων,
'Ως ουδεν δυσιν ικελος !
'Εκ δ' εταθη τετραζυγι πρεμνῳ ;
Πρηϋ καρηνον
'Ηδεως κεκυφως·
Και ωλενων ἱερον κρατος
Εγκαρσιον πετασσας,
Νηλεεσσι γομφοις
Πεπαρμενον ενθα και ενθα !
Ανθρωπε ταλαν, ταυτ' απαθης βλεπεις ;
Οιμωζε πολλα,
Εσθητα ῥηξον,
Και τυπτε στερνον,
Και τιλλε χαιτην,
Και σπλαγχνα κινου.
Η ουχ ὁραας ὁλοπορφυρον,
Στιλβοντ' ου φλογι

Σιδονιης ἁλος αλ-
λ᾽αἱματι σταζομενῳ;
Τῳ μεν απο κροταφων
Κυκλουμενων ακανθης,
Οξυστομοισι κουραις·
Τῳ δε και εκ μελεων
Κεχαραγμενων ἱμασθλης
Πικρῃσι συμπλοκῃσι.
Ανοιγ᾽, ανοιγε
Πυλας οπωπων·
Και πηγας βλεφαρων
Λυσαι· ψεκαζε, δευε γαιαν.
Σὺν τῳ αφειδως
Ἐον αἱμα χεαν-
-τ᾽, ολιγ᾽ απτα λειβειν δακρυα
Τις φθονος, ω βροτε;

Θωμας ὁ Μαστηρος

Conscripta est hæc Ode, et pia et erudita, à doctissimo viro, Tho. Masters, Coll. Novi apud Oxonienses olim Socio.

NAMES
OF
ASCHAM'S CORRESPONDENTS,
ALPHABETICALLY ARRANGED.

N.B.—Some of those who appear in this list are known by various titles, as Lord Paget, who was previously Sir William Paget, and Cheke, who was afterwards Sir John Cheke. It has not been thought worth while to distinguish minutely between the names given to the same persons at different times.

Some of those names also are supplied by conjecture, in some cases amounting to certainty. The imperfect state of the text, and the almost total absence of manuscripts have made it impossible to give the letters or their superscriptions quite accurate.

The letters II mean volume the second: where nothing is given volume I is meant.

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* There is no superscription to this letter, but from the address, *Magnifici Domini*, &c., it appears to have been written to the municipal authorities of some town: these no doubt were the Senate of Lubeck, occurring three times in Letter XIV to Catharine of Saxony. In one of these three places it is misprinted Tubeck.

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* There is some great error in the ascription of this letter. The address to the most reverend father in God, Edwin, &c., seems to have been added in comformity with the date 1580: but as Ascham in 1580 had been dead twelve years, it is certain that this letter is earlier. Thomas Young was archbishop of York from 1561 to 1566.

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THE

LETTERS OF ROGER ASCHAM,

IN TWO PARTS.

VOL. I.—Letters written in the Reigns of Henry VIII, Edward VI, and Queen Mary. 1539-1558.

VOL. II.—Letters written in the Reign of Queen Elizabeth, 1558-1568.

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LETTERS

OF

ROGER ASCHAM AND OTHERS.

I.—JOHN CHEKE TO MATTHEW PARKER, (5, 50).

Asks Matthew Parker, afterwards archbishop of Canterbury, to intercede with Queen Anne Boleyn that she would assist Bill, a bachelor of St John's College, whose election to a fellowship had been put off, because he was in debt. He was admitted fellow on Nov. 7, 1535, and afterwards became master of the college. See STRYPE'S *Life of Parker*, p. 14; and COOPER'S *Athenæ Cantab.*

Cambridge, Sep. 28, [1535].

GENEROSO viro Magistro Parkero reginæ a sacris.—Audeo equidem pro veteri tuo erga me favore familiariter impetrare, vir honestissime, ut tantum petitioni meæhonestæ tribuas, quantum commodo tuo facere potes. Hoc in caussa est. Accepimus, et constans apud nos fama est, de nobilissimæ reginæ magnificentia; quæ quum in immensum quendam modum erga studiosos late patuit, nunc sit adaucta multum, et amplificata: quod ad compendii nostri primo quoque anno reditum dissolvendum spectat. Intellegimus autem nuper in se recepisse reginam hoc ut faceret, et promisisse ut si qui tenui in re et in egestate positi—quorum præterea morum ingenuitas, et candor aliquis ingenii præluceret ad virtutis et literarum studia,

libenter se illorum nomine dissoluturam, atque illorum nomine perscripturam, modo illi significatio detur aliqua, vel per Dominum SKIPPUM vel aliquem ex vobis qui clarissimæ reginæ a sacris estis, qualem se gerat, et qualem se ostendat moribus ac eruditione. Jam vero quum nos habeamus apud nos adolescentulum literatum et honestum, qui et rerum cognitione abundat et integritate morum; qui venisset in sociorum numerum ad tempus Paschatis nisi quod ex hoc ære exire non potuit, et pecuniam istam nequibat habere expeditam; Dominum BILLUM: multum a te desidero et requiro, ut aliqua via ad reginam perferatur, esse adolescentulum gravi paupertate oppressum, cui iter ad victum suum interclusum est, quod colligere certam pecuniam nequeat, quam numerare ante debeat quam societatem inire posset. Quod si cures pro tua humanitate faciendum, facies rem valde piam et sanctam: quod promoves ad studia et bonas literas eos quibus paupertatis malum ingravescit. Id si ante Omnium Sanctorum feceris, dupliciter demereberis nos tibi; et quod illum in locum suum curabis restitui, et quod alii dabis ansam in ejus locum quem nunc habet veniendi. Est enim solenne nobis ad Festum Sanctorum Omnium creare novos discipulos, qui in vacua eorum loca veniunt, quos ante hoc tempus abiisse hoc munere cognoverimus. Ergo hoc facto nos duplicem reportabimus commoditatem, et tu una ex re duplicem capies laboris tui fructum. Me autem in infinitum tibi devinctum habes. Vale. Cantabrigiæ pridie Michaelis. Tuus si quid potest, JOANNES CHEKUS.

II.—TO A FRIEND, (2, 11).

Ascham acknowledges many benefits, and, as an excuse for long silence, says that he had been absent during the Spring in

Yorkshire, to visit his parents, whom he had not seen for seven years.

[Cambridge, 1538.]

QUIDAM amico.—Quum magnitudinem cumulumque beneficiorum tuorum, integerrime vir, jucunda subinde recordatione repetam, et meam rursus in ferenda gratia nimis angustam facultatem agnoscam, facile quidem perspicio gratias me pro tantis meritis referre nullas posse, agere vero perexiguas, et tamen debere longe maximas. His ita sese habentibus, non levis mihi est incussus timor, ne tu putes, harum rerum non solum commemorationem omnem mihi excidisse, sed universam etiam earundem vel cogitationem quidem perpetuo e memoria nostra effluxisse; quum tot præsertim dies mensesque præterierunt, ex quo aliquid a nobis literarum accepisti, quibus vel beneficam saltem nostram voluntatem, quum res non suppeteret, ostenderemus, (quod propter honestatis rationem factum esse oportuerat), vel quibus receptarum a LEPERO nostro pecuniarum mentionem faceremus, (quod propter utilitatis magnitudinem omissum esse non debuerat). Atque utrumque sane diu ante hoc tempus præstitissem, omnemque præterea negligentiæ maculam, si qua tibi tanta silentii diuturnitate visa esset aspersa, eluissem, nisi in hac ineunte æstate, patriam parentesque nostros senio ætateque provectissimos, quos non prius hoc septennio videram, pietatis ardore inflammatus visissem. Nactus itaque tam opportunum tabellarium, virum sanctum et honestum, tui semper studiosissimum, et eo etiam nomine, ut puto, tibi multo gratiorem, quod BAINO REDMANNOQUE unice probaretur, judicabam officii mei rationem postulare, ut, quum accepti beneficii recordationis certum aliquod testimonium manifestarem, tum gratæ voluntatis et ardentis erga te studii mei non obscurum judicium declararem; namque in eas sunt adductæ et compulsæ angustias

Aschami tui facultates, ut aliud nihil pro tanto officiorum cumulo rependere queat præter grati animi significationem. Dominus Christus te perpetuo tueatur et conservet.

III.—TO THE BISHOP OF LONDON, (2, 16).

Written in the name of Couper, who asks the bishop to present Richard Alvey to the benefice of Thorington, which he has himself lately given up.

[Feb. 1539.]

Scripsit hanc pro Coupero ad episc. Lond.—Si quanta semper fuerit tua in mea voluntas ac studium, ornatissime præsul, tanta mihi hoc tempore animi saltem grati significandi facultas suppeteret, me, etsi non ad gratias quas debeo maximas referendas habilem, ad nonnullas certe quas possim tenues et perexiguas agendas promptum alacremque persentisceres. Nam, ut alia tua taceam beneficia, illud equidem esse in summis pono, et grata jucundaque animi recordatione fruor, quod dominatio tua nullis meritis meis provocata, sed singulari in me voluntate suapte sponte adducta, tam ægre gravateque ferat me e diœcesi tna, relicto quod illic habebam sacerdotio nomine Thorington, exiturum. Quamvis enim, ut ingenue dicam, et eximius dominationis tuæ favor multis gravibus indiciis significatus; et summa etiam eorum qui vice tua functi sunt benivolentia, variis testimoniis confirmata, me potius illic, quam ullus illinc fructus percipiendus, detinuere, diutius tamen ut mea cum salute ac commodo fieret, commode commorari non potui. Nam ipsa cœli gravitas, illaque terræ plaga suapte natura, propter maris illam regionem alluentis vicinitatem uliginosa, tam gravem acerbumque mihi creavit morbum, ut vix adhuc ex ejus longinquitate integer recreatus sum. Quum ergo et propter cœli conditionem et corporis mei

imbecillitatem illo beneficio carere putaverim; summum beneficium a tua dominatione vehementer peto, ut RICHARDO ALVÆO, viro honesto, gravi et literato, collegii nostri socio, omnibus omnium nostrorum suffragiis ad id evecto, ejusdem ut dicunt præsentationem concedere dignetur. Id quod si feceris, tanto me ære dominationi tuæ devinctum tenebis, ex quo postea exire non licebit. Dominus Jesus dominationem tuam diutissime servet incolumem.

IV.—TO WATSON, (2, 39).

Tells him that Buckmaster was again elected vice-chancellor—this was in 1539—speaks of mathematics, and says that the king was about to visit Cambridge.

[Cambridge, 1539.]

DOMINO *Watsono.*—Quum mihi peropportunus oblatus esset tabellarius, amantissime WATSONE, aliquid certi scribere, licet inane καὶ οὐδὲν πρὸς ἔπος, impulit me amor, quo te semper et summo et prope singulari hactenus prosequutus sum. Provincia, quam tua caussa subivi, in initio dura, et mirandum in modum gravis; nunc partim usu quotidiano facilior, partim ipsa propensa voluntate, quæ nihil omnino, WATSONO impellente, licet arduum inprimis et innumeris obstructum difficultatibus recusat abnuitve, non dico tolerabilior, sed jucunda propemodum atque suavis redditur. De novis quæ hic aguntur, sic accipito. BUCKMASTERUS iterum, aliis licet ambitiosissime prensantibus, Vicecancellarius est, et designatus et factus: absque illo esset, caussa mea penitus concidisset, et spes illa, quam in multis amicis potius quam amantibus positam et defixam habui, etiam περὶ τῶν μαθηματικῶν, aut inanis aut penitus nulla fuisset. Procuratores tuum avidissime expectant reditum: molestis illorum precibus, ne dicam odiosis, ad respondendum in

celebribus nostris comitiis, protractus non adductus, impulsus et coactus, non allectus sum. Cantabrigia nulla adhuc vexata est peste, sed delitescit, nec ullibi caput exerit suum. Fama est, nec omnino vana, regem huc hoc anno venturum. Promptuarium Collegii Regii iterum omnibus suis vasis et ornamentis spoliatum et excussum est. Exorabo fortassis HODGESSONUM, ut ultima hebdomada perlegat dialecticen, si majora fuerint negotia mea in comitiis, quam bene expedire possim. In Christo valeas, vivas, rescribas, nihil jucundius, redeas, et diligas mutuo redamantem.

V.—TO DR TAILER, MASTER OF ST JOHN'S, (2, 12).

Asks Dr Tailer, who is absent from Cambridge, to vote for his pupil John Thomson, in the coming election to fellowships. Ascham alludes to the 'two years nearly' during which the college had flourished through Dr Tailer, who was elected Master July 7, 1538.

St John's, March 9, 1539.

ORNATISSIMO viro D. D. T[ailero] collegii Divi Johannis evangelistæ magistro.—Fuit tempus, ornatissime vir, quum multo opportunior ad te scribendi occasio mihi erat oblata, et animus meus ab eodem non solum non abhorrebat, sed perquam ingenti id præstandi desiderio commotus gliscebat. Quo tempore attemperata admodum data præstitaque est εὐκαιρία, qua licuit non modo omnia animi nostri cogitata, multo liberius quam ἐν τῷ νῦν, apud te deponere, verum singulare etiam enixumque studium erga te nostrum, gratamque semper voluntatem multo credibilius ostendere. Quod ipsum si nunc facerem, verendum esset, ut ne non juste potuerim justam ut videretur et apertam assentationis καὶ κολακίας reprehensionem effugere. Cogitaram enim olim, te certiorem

fecisse, quanta omnium alacritate hunc magistratum, quem in nos feliciter et magna cum laude tua geris, omnes ad unum huc usque pertulerint; quam jucundam omnem studiorum suorum, hos duos prope annos, quietem et tranquillitatem, non intestinis odiis fractam et dissipatam, non gravibus dicendi juris litibus impeditam et retardatam, sed divino quodam felicitatis cursu provectam et confirmatam, prudentiæ tuæ, post Deum solum, omnes uno ore retulerint. Perspeximus enim te tanta animi moderatione et gravitate, singulis in rebus, usum fuisse, et omnes animi tui curas et cogitationes ita dispensasse, ut eorum prope omnium mores vitæque rationes, qui prudentiæ tuæ, fidei et consiliis sunt commissi, in eum habitum componeres, atque in eam rerum omnium tam descriptam compositamque εὐταξίαν digereres; ut ab omnibus in hoc certatim contendatur, quis ad literarum honestatisque dignitatem sustentandam, quæ duo in hoc collegio maxime semper floruerunt et indies magis magisque sub tuis auspiciis florebunt, paratissimus inveniatur. Id quod bona pars omnium faciunt, partim temperata quadam æquabilitatis tuæ in castigando severitate adducti, partim vero facili et perhumana, justa tamen, in adhortando comitate allecti et compulsi. Namque rigidorum et ferocium omnium pervicaciam tam prudenti et matura animadversionis moderatione frangis et contundis; oppressos vero aliorum iniquitate, aut ullam ullo modo injuriam perpessos, tam eximio opis consiliique tui præsidio allevas atque erigis, ut omnes quidem te singularem et divinum quendam hominem in gerendo magistratum, et ad id unum munus obeundum quasi natum sentiant agnoscantque. Fuit tempus inquam, prudentissime vir, quum hanc de te, non meam solum, sed omnium sententiam et existimationem, enarrandi facultatem, nulla penitus adulationis suspicione conjunctam libere habere licuisset: verum

non dubito, te pro tua prudentia in memoria tenere XENOPHONTIS illud: 'Non minus esse sinceri pectoris, homines in publica aliqua dignitate et procuratione constitutos, si quid ab illis recte et cum laude gestum fuerit, probitatis suæ certiores facere: quam si officium creditum sibi et impositum socordia neglexerint, redarguere.' Confido itaque hanc meam sinceram simplicemque erga te voluntatem non caussam meam læsuram, quam apud te agere graves me rationes compulerunt. Sunt, ut nosti, apud nos in hoc tuo collegio quædam *βιοτεύματα*, quæ nos vocamus sodalitia, præmia bene natis ingeniis utiliter a majoribus nostris proposita et instituta. In locum ergo, quem nuper tenebat M. BAISTERUS, proximo hoc quadragesimali tempore alter est sufficiendus, qua in re si opem tuam sentiret JOANNES THOMSONUS, hujus collegii alumnus, literis excultus, moribus honestis præditus; ASCHAMI tui observantiam jam pridem tibi addictissimam, multo addictiorem constringeres. Quantum ad juvenem spectat, præter illos, quos morum probitate adscivit, et assiduo ad comparandam eruditionem studio sibi adjunxit, alios patronos nullos, quos sciam, habet qui ejus caussam apud te aut velint promovere, aut possint sustinere. Honestatis ejus et eruditionis quamvis perampla satis testimonia proferre potuerim, mallem tamen in hac re JOANNIS CHECI viri semper integri et BARKERI judicio fidem tribuas. Sunt et alii ejusdem muneris competitores, honesti juvenes et eruditi; alter Domini REDMANNI pupillus, alter nondum baccalaureatus dignitate insignitus; cui M. TRUSLÆUS amicos et fautores hac in re rursum prorsum parat. At vero, si tu mihi favorabilem tuam et propensam voluntatem in hac mea petitione, qua majorem aliam nunquam sperabo, ostenderis, me et voti honestissimi citra controversiam compotem efficies, et tibi in omnem sempiternitatem beneficio

maxime obligatissimum reddes. Quum domi fueris, rem plenius meliusque pernosces. Dominus Christus Jesus te perpetuo conservet et tueatur. E collegio tuo, nono die Martii, 1539.

VI.—TO CORDINGLEY, (2, 13).

Asking him to procure the intercession of Heath [afterwards bishop of Worcester] with Dr Tailer in favour of Thomson.

[St John's, March, 1539.]

CARISSIMO viro Cordinglæo.—Quoties memoria repeto, carissime CORDINGLÆE, jucundissimam illam familiaritatem, quæ mihi tecum arctissime intercessit, *οὐκ ἂν ἔγωγε νὴ Δία δικαίως δοκοίην τῆς μεγίςης ἀχαριςίας ἀναίτιος εἶναι,* sed ab omni prorsus humanitatis officio discedere, si postquam tu a nobis discesseris, ullam necessitudinis nostræ discessionem mea scribendi negligentia patiar obrepere. Quanto ergo loci intervallo longinquioreque nos inter nos digressu sejuncti separatique fuerimus, tanto mea voluntate et sententia amicitiam nostram firmioribus officiorum vinculis constrictam devinctamque stabiliemus. Id quod nulla alia ratione commodius a nobis præstari potuit, quam, si literis ad invicem sæpius missitatis, de rebus in communi horum usu sermoneque positis certiores alter alterum faciemus. Ad te ergo, ut hoc tempore scriberem, et justæ inter nos nostræ amicitiæ jura jubebant, et necessitudinis meæ porro rationes ad tuam mihi opem petendam compellebant. Ope enim tua, mi CORDINGLÆE, magnopere *ἐν τῷ παρόντι* indigeo, nec ego solus, sed JOANNES THOMSONUS meus, juvenis, ut nosti, moribus literisque feliciter instructus, qui hoc anno apud nos *βιοτεύματός τινος*, sive sodalitii, ut vocamus, competitor fuerit. Es ergo a me rogandus precibus quibus possum maximis, opera ut tua DOMINUS HÆTHÆUS herus tuus ita hanc

rem non gravetur apud magistrum nostrum agere, ut ipse THOMSONUM favore, gratia, præsidioque suo hac in re adjuvare, et in omne ævum beare velit. Quicquid hac in re facies, carissime CORDINGLÆE, mihi non solum factum esse putabo, sed tale tamque immensum beneficium a te cepisse fatebor, quale vix a quoquam alio sperare potuero. Nec dubito quin DOMINUS HÆTHÆUS, vel tuo rogatu adductus, vel literarum nomine quas ille semper coluit auxitque commotus, libenter velit, et pro summa ejus auctoritate et gratia, qua plus eo apud magistrum nostrum nemo valet, facile possit, hujus rei tam exoptatæ desideratæque me compotem facere. Ut hæc ad te scriberem, et amor in te meus instigabat, et hujus rei rationes magnæ provocabant, et CHECI nostri, hominis summi, ut id facerem, consilium, satis mea sponte paratos stimulos admovit. Hæc res maturam quandam celeritatem postulat: fac rescribas; non me senties elinguem. Multam salutem meo nomine JOANNI DOUSÆO nuntiabis. Vale viveque in Christo! 1539.

VII.—TO HENRY CUMBERFORD, (2, 14).

Asking him to support Thomson, at the approaching election.

[St John's, March, 1539.]

CARISSIMO *suo Cumberfordo.*—Quum hic apud nos nuperrime fueras, carissime CUMBERFORDE, variæ multæque in animo meo versatæ sunt curæ, quas summa necessitate, honesta tamen, constrictus apud te deposuissem, absque quibusdam fuisset qui te semper aliquo sermone aut negotio detentum, mihi meisque rebus ereptum abstulissent. Scis apud nos brevi electionem fore, in qua juvenes quattuor, omnes et eruditione eximia et morum probitate insignes, sodalitium quod vocant Domini Roffensis ambiunt atque prensant. Verum quum omnibus,

licet omnes sunt dignissimi, beneficium illud conferri non possit, te per illam æquitatem tuam, quam omnes in te unice admirati sunt et suspiciebant, rogo obsecroque, ut ejus caussam suscipias, susceptamque tuearis, omnibus tamen prius rationibus eruditionis, honestatis, inopiæ, diligenter subductis apud te et computatis, qui illa commoditate summopere egere videatur. Egent omnes quidem, at vero, si paulisper animo et cogitatione te huc convertas, facile convincam JOANNEM THOMSONUM non solum plus aliis indigere, sed quum aliis aliunde prospici abunde possit, si hic repulsam patiatur, omnes illos labores, quos hic literarum studio diligenter collocaverat, cum summa rerum suarum desperatione inane consumpsisse. FISCHERUS enim, vir non inchoata sed perfecta eruditionis fastigia adeptus, nempe et linguarum peritia et rerum cognitione excultus, magno felicique præterea sacræ scripturæ progressu evectus, nusquam non gentium possit, si hic spes ejus non penitus illum beaverit, vitam honestam, honestoque viro dignam facile comparare; quum alii, si aliam vitæ rationem sequi compellerentur, licet sunt variis literarum ornamentis insigniti, adjuti, et instructi, ut nunc tamen dierum sunt vel infausta tempora vel pervicaces hominum mores, si aut absit scripturæ cognitio, sic contempti spretique despicerentur, ut ad panem ostiatim petendum et mendicandum prorsus adigerentur. Quid, quod etiam FISCHERUS, si quid ego video, voti sui compos reddi nullo modo possit? Quum venio ad BURTONUM, juvenem meliorem aut doctiorem incertum, vehementer pertimesco, quid primum proferam, præsertim quum perspiciam sic caussam nostram undique impeditam, tot obstructam tot obsessam difficultatibus, hinc summa semper gratia, singularique apud omnes REDMANNI auctoritate, illinc numerosa non infimorum fautorum caterva, dubius plane animi, quid agam nescio, progrediarne, an hic sistam gradum. Desistere tamen

pietas non sinet, officium tam honesto pupillo debitum non permittet, non feret. Contendam aliquo modo certe, nec deturbabor; contendam, inquam, cum ipso REDMANNO, me tantum debere pupillo meo, propter vitæ probitatem omnisque virtutis rationem, quantum neminem alium suo. Nec hunc in illum affectum impressit mihi spes commoditatis ab illo percipiendæ ulla, quum sit pauperrimus: non amicorum copia et gratiæ, quum sit orphanus: sed expressa quædam virtutis imago, quam ego singulis diebus in eo magis magisque elucentem et exauctam, immensa quadam voluptate contemplor et intueor. Atque licet videatur caussa THOMSONI summa REDMANNI gratia vehementer fracta et imminuta, illa ipsa tamen insignis REDMANNI gratia, et singularis apud omnes favor, me unice recreat et consolatur, et spem mihi omnem prope extinctam suscitat, abjectam renovat, præsertim, quum magnopere confido, te pro tua prudentia, et alios itidem bonos viros, velle apud se diligenter considerare, BURTONUM facillime posse, si hic prætereatur, in aliam domum absque magno negotio cooptari, qui REDMANNUM senserit sibi patronum, SETONUM adjutorem, præsidem caussæ suæ susceptorem, WATSONUM honestatis illius non rudem prædicatorem, KECWICKUM eruditionis testem atque laudatorem. Quid hi in Aula Pembrochiana non impetrabunt? Quid a SWINBURNO Clarensibusque sociis non exorabunt? Quid apud Michaelenses non obtinebunt, ut cæteros taceam, a quibus nihil unquam illis esset denegatum? Si vero THOMSONUS hic repulsam et offensionem pateretur, si hic a nobis refutatus repudiaretur, quum tam exigua adesset illi amicorum copia, juvenis ad literas et modestiam natus, Academia relicta, Musis valedictis, expulsus, exterminatus, e memoria multorum deletus et abrasus ejiceretur. Tale quiddam, quod Deus plane avertebat, anno præterito CHRISTOPHORO BROWNO viro optimo contigisset, absque

te inprimis fuisset et aliis novis junioribus ut ita loquar sociis, qui, veluti numine quodam afflati, præsentientes quanta quanti hominis jactura immineret, e faucibus illorum constantia singulari eripuimus. Et nunc, carissime CUMBERFORDE, conscientiam tuam et intimas cogitationes appello, utrum putas, si C. prius fuisset electus, illos velle alium locum B. licet honestissimo id temporis tanta diligentia et animi alacritate conquisivisse: et dic bona quæso fide, an credis sylvam illam, non Satyris et Faunis, sed C. auspicato consecratam et colendam, potuisse tam brevi temporis curriculo tantum in B. favorem excrevisse: sed nimis jocose in re seria. Hæc dico, optime HENRICE, quod sentiendum est, ut addam quasi apologo morale, illos qui tantos habeant sibi fautores nunquam posse sodalitio hic Cantabrigiæ carere; quum alius amicis destitutus, quantumvis dignus, si oblatam occasionem amitteret, tale beneficium nunquam esset consequuturus. Ne putes, quæso, hanc levem esse rationem, sed eam iterum iterumque cogitatione tua excussam, agitatam, quanta sit vide diligenter, et subinde tecum cogita. Nunc ut ad te redeam, amantissime CUMBERFORDE, quum sæpenumero variis in rebus varia officia et grati animi tui in me studia, manifestis mihi indiciis declarata, apertissimisque testimoniis confirmata expertus sensi; nullo tamen alio beneficio me tibi firmius devinxisti, aut devinctum etiamnum arctius tenes, quam quod te auctore, et LANGDALLO consuasore, JOANNES THOMSONUS, quum huc migraverat, primum meæ tutelæ et fidei sit commissus. Cujus profecto in literis et honestatis studio profectus, ut mihi præ summa pecuniarum vi, amplissimaque mercede, cum summa animi voluptate habitus est semper et judicatus: ita tibi, ut puro, idem est non omnino ingratus, sed perquam jucundus et vehementer exoptatus. Quamobrem libentius feci, ut ejus caussam honestissima provisione

defendendam et protegendam tibi offerrem. Etenim qui tam mirifice a te sit adjutus, quum ne de facie quidem tibi fuerit notus, quumque nulla exstiterit virtutis aut literarum expressa certaque expectatio, non dubium est, quin idem, qui sic vitæ suæ rationes instituerit, et seipsum tam honeste erga omnes gesserit, ut omnis livida de eo absit querela, absit omnis, vel Momo judice, conquestio, eximiam opem tuam et præsidium singulare sit experturus. Quum præterea sit non solum ἄμεμπτος, sed sic cum æqualibus suis literis et eruditione æquandus, ut potius videatur majoribus non indigne comparandus, in magnam spem adducor, te velle in illum cujus manifesta honestatis exstant monumenta, eam ipsam benivolentiæ rationem hoc tempore conferre et demonstrare, quam tu a me impetrasti, ut in illum ignotum, rudem, necdum rusticitate Pocklintoniensi immunem declararem. Nec opes tuas, sed opem ad hanc rem conficiendam postulo, opem dico tui solius, namque non paucos sibi THOMSONUS honesta morum probitate adscivit, quibus si tu adjunctus fueris, procul dubio, ut plane dicam, eligetur. Imo ut hoc addam amplius, carissime CUMBERFORDE, si tu non obstiteris, quod non facies certo scio, si tu non alium contra eum adjuveris, eligetur. Ille ergo, fidei meæ consilio tuo olim commissus, ad idem iterum consilium tuum, veluti ad portum salutarem, sese recepit: eam ego fidem ipsam, quam tibi obstringebam in illo recipiendo, constanter hactenus servavi, curam salutis ejus gessi, literis pro virili excultum adornavi, ut mores ingenuos, ab omni procacitate alienos, a furiosis opinionibus integros et illæsos imbiberet, curavi, omnia quæ potui præstiti. Itaque in visceribus Christi obsecro te, ut THOMSONUM non tam meum quam tuum pupillum tuteris adjuvesque, ut in illum opem, fidem, gratiam, misericordiam tuam conferas; ne omittas occasionem benefaciendi, ne præripiant alii quod in tuum debet a te

conferri. Si quid alii exigant, habes quod honestissime respondeas, te nolle illum ejicere, quem in hoc collegium recipiendum curaveras. Si THOMSONUS esset mihi ulla sanguinis necessitudine conjunctus, si eos haberet amicos, a quibus insigne commodum expectarem, non levis tum fortasse tibi oriri potuerat suspicio, me hæc omnia tecum malo egisse dolo, sed quum nihil tale mihi cum illo intercedat, non dubitabis, puto, quin hæc omnia sincero pectore sint prolata. Sin vero spem illam, quam in te THOMSONUS positam et defixam unice habet, quod omen avertat Deus, falsam et inanem invenerit, ad me statim convertet, in hæc irrumpens verba: O me, carissime tutor, infelicem! O ter miserum! per hos ego hic retineri non possum, quos ego semper salutis meæ auctores, quos insignes adjutores mihi proposueram? Quid commerui? Quam culpam, quod crimen designavi? Quæ vis, quæ infelicitas mea illos mihi eripuit post tot sudatos in literis labores, quos agrestis rusticitas mea eximios potuit sentire auxiliatores? O illam tuam caritatem prodige nimis in me effusam et collatam, nunc frustra inaniterque susceptam! Qui nullum amoris, nullum studii, nullum pietatis officium omittebas, quo me tibi devinctissimum redderes. . . . . (*Desunt cætera.*)

VIII.—TO BISHOP THIRLBY, (4, 32).

On behalf of the University, asks the bishop of Westminster to further the petition, made through their vice-chancellor, about the maintenance of their privileges against the townsmen, about the dedication of ten *minæ* taken from them, *pro exsequiis* "for the funeral-rites" of Henry the Seventh, and about their application to have the buildings of the Franciscan Friars assigned to them, which application failed. See COOPER'S *Annals of Cambridge*, vol. I, p. 398.

Senate-house, Cambridge, Jan. 19, [1541].

Reverendo in Christo patri ac domino, D. Thomæ Westmonasteriensi, summo Academiæ nostræ et literarum maximo patrono. Pro Academia. —Indigentia petendi pudorem abjicit, et sapientia honestas petitiones non repudiat: quum igitur talibus animi ornamentis dominatio tua abuudet, ut propter magnitudinem sapientiæ tuæ et eruditionis in summo loco et dignitate collocatus sis, arbitramur neque auctoritati tuæ facultatem neque sapientiæ tuæ studium deese, ut Academiæ inopi et miseræ opem et præsidium afferas. Nam de qua dominatio tua florente gloriari potest, quasi patria ad procreandum, et parente ad educandum, de eadem afflicta et egente dominationem tuam laborare par est, quasi digna quæ adjuventur, et idonea quæ exornetur. Tres sunt res, quas vice-cancellarius noster Academiæ nomine dominationi tuæ commendabit—caussam privilegiorum, et exequiarum regis HENRICA SEPTIMI pecunias, et Franciscanorum ædium comparationem, in quibus rebus promovendis dominationem tuam obsecramus, ut Academiam respicias et illius salutem in his rebus positam et constitutam putes: quibus si deficiatur, non crescere literæ et florere, sed ne consistere quidem aut permanere possunt. Privilegia ab oppidanis oppugnantur; decem minæ pro exequiis nobis detrahuntur: in Franciscanorum ædibus comparandis magno labore parvas progressiones fecimus. Privilegiis nostris salus Academiæ, et tranquillitas literarum continetur; pecuniæ illæ nervi sunt et quasi firmamenta nostræ reipublicæ, Franciscanorum ædes non modo decus atque ornamentum Academiæ, sed opportunitates magnas ad comitia et omnia Academiæ negotia conficienda habent. Hæc quum dominatio tua plane cognita et perspecta habeat, speramus te neque tranquillitatem nostram oppidanorum libidini concessurum, nec non

effecturum, ut pecuniam illam antiquam, ad Academiæ inopiam recreandam, retineamus, et ædes Franciscanorum ad dignitatem et utilitatem Academiæ obtineamus. Indignum est enim privilegia nostra, a sapientissimis regibus perpetuo concessa, illorum imperitiæ permittere, qui nos evertere conantur: qnibus eversis, ne illi quidem incolumes esse possunt. Inutile est pecuniam nostram averti, qua sola omnes Academiæ sumptus sustinemus: et adversus omnes facultates nostras, omnes opes, omnes copias in unam rem, Academiæ honestam atque utilem, consumptas esse, et eodem semper revolvi nihilque proficere. Quod si, quemadmodum speramus te facturum, dominatio tua hæc tempora Academiæ quanta sint consideret, et ad eam defendendam atque adaugendam animum converterit, et adversus oppidanorum impetum auctoritate ad pecunias retinendas, consilio et sententia ad ædes illas consequendas, favore et gratia juvare velit; speramus paucis diebus res nostras afflictas ac desperatas, ad florentem iterum et illustrem statem reducendas esse. Quod ut fiat, magnopere a dominatione tua precamur. Dominus Jesus dominationem tuam diu nobis servet incolumem. Cantabrigiæ. e Senatu nostro, XIX Januarii.

IX.—TO ARCHBISHOP LEE, (2, 1).

Speaks of a long illness, and of his wish to devote some years to study. He offers his services to the archbishop in preparing some great work for the press. The expression *Ægypto relicta* occurring in this Letter, which is imperfect at the end, points to the same date as Letter VIII, in which the words *ex Ægypto* occur: therefore written in 1541.

[Cambridge, 1541.]

Reverendiss. in Chr. patri Edvardo Læo, archiep. Ebor.—Quum satis apertum et expressum jam antea, quum scriptura tum coram sermone, audaciæ atque temeritatis meæ testimonium apud dignitatem tuam, sanctissime

pater, reliquissem, usque eo tamen confidentius ad novam quandam interpellationem gravissimis tuis occupationibus inferendam adducebar, quod partim humanissimæ dominationis tuæ procuratione animatus, partim officii mei ratione concitatus, ad id efficiendum impellebar. Petitiones autem atque vitæ nostræ rationes omnes plene et abunde satis in literis nostris Græce ad dominationem tuam scriptis exposuimus. Ostendimus enim nos, jam nunc Ægypto relicta et quamvis non eximiis illis et primariis, haud pœnitendis tamen spoliis illius contentos, ad exoptatissimam et desideratissimam illam patriam studiis nostris colendam, viam propediem acceleraturos. Et quum satis felix et prosper nobis prius aditus patefieret, ecce subito oppositis et objectis immanissimis bestiis longinqui morbi gravitate, et inde summa rerum collecta angustia, sic undique literarum mearum cursus impeditus erat atque retardatus, ut non solum omnis libere progrediendi et expeditum iter habendi facultas esset intercepta, sed vel tardius et pedetentim subsequendi spes etiam universa esset erepta. Itaque si dominationis tuæ bonitas, musis nostris sic fessis et laborantibus inque confusissima rerum desperatione versantibus subvenerit, et ad studia illa literarum sacrosanctarum jampridem non sine divino consilio, ut speramus, destinata alacriter revocaverit; labore et omni animi contentione ad literas paratissima, observantia et studio ad dominationis tuæ necessitudines officiosissime me sibi adjunxerit. Quod sane ego beneficium, quo studia nostra prope fracta et dissipata, retenta fuerint et conservata, in perpetua quadam eaque gratissima memoria sum defixurus. Et quum nihil frequentius in quotidianis precibus et optatis habeam, quam ut literarum studia ad aliquot annos quieto et tranquillo otio protendere atque perpetuare possim, tamen post unum atque alterum annum literis diligenter impensum atque impartitum, meipsum denique ad amplitudinem tuam conferam.

Si scire velis ad quas res et necessitudines opera mea tua dominatio poterit uti, quæ tantum abest ut præstet summa, quum vix audeat polliceri mediocria; tamen si dominatio tua aliquid immortalitati tradere, et insigne aliquod summæ eruditionis tuæ monumentum posteritati relinquere voluerit; ego hac in re, vel locis conferendis, relegendis, adnotandis, et si quis liber fuerit, quem tibi aliis negotiis præpedito et detento evolvere non licuerit, in pauca redigendo, aliquibus molestiis et laboribus dominationem tuam possim liberare. Græcis etiam transferendis opellam meam libentissime impenderem et navarem: quum hujus rei non exigua, sed ampla satis et eximia suppetit copia in BASILIO, CHRYSOSTOMO, THEOPHYLACTO, et in cæteris tam excellentis notæ viris; qui quamvis satis eleganter, nescio an satis integre et tute Latine loquantur: quum in eorum hominum manus venerint, qui a justa hæreseos suspicione liberi et immunes non fuerint. Diligenter itaque videndum est, ne quid sanum polluerint, rectum obtorserint, sincerum deleverint, novum obtruserint. Sunt etiam in omnes PAULI et cæteras epistolas canonicas scholia, quæ nominantur *Græcanica*, ex probatissimis et antiquissimis Patribus selecta, Latinis auribus ad hunc usque diem, quod sciam, inaudita: opus vetustatis juxta ac eruditionis plenum, in quo quis stylum suum summo cum fructu suo et emolumento publice exercuerit. Hæc et his confinia literarum officia non prorsus, ut spero, inepte dominationi tuæ effecta curarem. Tam procaci et arroganti apud dominationem tuam loquendi licentiæ meæ ignoscet, spero, illa tua omnibus illustrissima et testatissima humanitas, &c. *Desunt pauca.*

X.—TO BISHOP HOLGATE, (2, 2).

Speaks of illness for the last six months, from a quartan fever, which had prevented his return to Cambridge, where he had

resided eleven full years. This letter was therefore written in 1541. He uses the same figurative expression, *Ægypto relicta*, which occurs in Letter VII.

[1541.]

rnatissimo præsuli D. Roberto Holgato, Landaffensi episcopo, regiæ majestatis senatus et consilii, Eboraci habiti et instituti, præsidi summo et dignissimo.—Quum tot sustineas ac tanta negotia, præsul amplissime præsesque dignissime, magnam ego et injuriam aliis et tibi molestiam asportare videar, si tantillum temporis vel caussis et negotiis aliorum detraham, vel ad immensum illum tuarum quotidianarum curarum cumulum ipse quid adjiciam. Videar etiam improbe et inique nimis fecisse, quum cogitationes tuas literis nostris interpellare auderem, qui sic omnibus naturæ prudentiæque præsidiis es munitus, ut quum homines summam illam tuam in decernendo prudentiam, in administrando justitiam, in promovendo auctoritatem animadvertant, communi quodam consensu atque sermone, te ad hoc munus gerendum quasi solum natum esse judicent. Eruditi tamen homines, qui rerum æstimatores sincerissimi semper putabantur, quoties consilia moderationis et prudentiæ plenissima considerent, et animum tuum tam eximia omnium literarum ubertate abundantem sciant et agnoscant, collatis omnium hominum suffragiis, atque una voce te præsidem, qualem Jethro in *Exodo Mosi* descripsit; præsulem, qualem PAULUS ad *Timotheum* expressit, omnes ad unum prædicent. An non te nos omnes merito suspiciamus et admiremur, quum Dei bonitate atque providentia, quæ omnium donorum dispensatrix est æquissima, episcopus fias vigilantissimus? Regiæ vero majestatis judicio prudentissimo, magistratus efficiaris summus? Quid est, si istud non sit, *Euge serve bone et fidelis, supra decem civitates te constituam:* et, *Ecce, inveni virum juxta cor meum.* Quum tu sis ergo, amplissime pater, non tam

udex justissimus, quam præsul et antistes literarum ornatissimus; hinc musæ nostræ animatiores redditæ, licet lugubres et squalore obsitæ, ad pedes tamen dominationis tuæ devolutæ atque prostratæ, manus supplices vultumque confusissimum ad bonitatem tuam tendentes, omnium literarum atque musarum nomine te orant atque supplicant, ut caussam earum contra infestissimum omnis eruditionis hostem et adversarium patrocinio tuo suscipias et complectare. Caussam paucis expediam. Quum undecim jam integros annos sic sum literarum linguarumque studio in academia Cantabrigiensi versatus, ut, Ægypto relicta, ad sacrosanctam illam promissionis terram studio nostro colendam jamjam viam affectare instituerim; plus minus sexto ab hinc mense, quartanæ febris accessione, in eam rerum angustiam sum adductus, et cursus literarum nostrarum sic est præclusus, ut non solum omnis expedite progrediendi facultas literis nostris interciperetur, sed ad Academiam etiam revertendi omnis mihi potestas prope adimeretur. Itaque, si dominatio tua rebus nostris sic fractis et imminutis, literarum nomine, aliqua ex parte subvenire dignata fuerit, non solum studia nostra ope tua atque munificentia retenta et conservata esse publice apud omnes doctos prædicabimus, sed etiam in posterum, quoad usque vixero, omnia nostra, studium, officium, operam, diligentiam, observantiam, dominationis tuæ nutui paratissima, hoc tam eximio et exoptato beneficio adjunxeris; nec non Christum etiam Optimum Maximum, qui nec sinit poculum aquæ frigidæ, suo nomine petenti tributum, mercedem perdere, quotidianis precibus fatigabimus, ut quicquid in hoc tempore impartiveris, id universum copiosissimo cum fœnore ipsemet tibi rependat, qui, quemadmodum ait PAULUS, omne donum ipsi abundare potens est efficere. Pater cœlestis sanctissimæ dominationis tuæ curas atque studia in omnem temporis longinquitatem promoveat et moderetur. Vale.

XI.—TO JOHN SETON, (2, 4).

He sends his translation of Œcumenius [the printed edition of which bears date 1542] as a New Year's gift, and says that if Seton thinks it a worthy gift, he will send a copy of the Commentary on Titus as a present to Archbishop Lee. The original MS. of the work, together with the original letter to Seton, is still to be seen in St John's College.

Jan. 1, 1542.

Moderato et erudito viro Joanni Setono.—Moderatissime vir, mundum ex amicitia constare, et sese mutua quadam et concordi caritate complecti, prudenter meo judicio, et poeta bonus, et philosophus gravis EMPEDOCLES Agrigentinus judicabat. Quam sententiam divinitus ad nos delatam, et in nostras mentes infusam, vel rude illud et imperitum hominum vulgus, ipso rerum usu et pertractatione tritum, multis retro abhinc seculis veram esse comperiebat. Hinc est quod nobis in novum quemque annum ingredientibus, et mundum veluti de integro renatum excipientibus, nihil prius aut majori cura efficiendum, aut alacriori studio elaborandum esse ducamus, quam ut summum illud amicitiæ numen, quod omnem hanc rerum universitatem tuetur et conservat, mutuis ad invicem officiis conferendis, xeniolisque ultro citroque missitandis, tanquam sacra facta libatione, auspicato nobis inprimisque placare contendamus. Idem censuit et sanctissimum illud vas Dei PAULUS, quo, quum a Christo discesseris, nihil majus aut sublimius habes, quum dixerit totius legis impletionem mutuam quandam et conjunctam esse dilectionem. Hi ergo qui, distractis animis et voluntatibus, in dies singulos rixis et contentionibus student, præterquam quod universas Dei leges perfringunt atque violant, hanc ipsam etiam omnem præclaram rerum fabricam, quantum illi maxime possunt, convellunt et labefactant. Itaque nos, quos idem virtutis et honestatis studium

in unum domicilium conclusit, quos arctior consuetudo conjunxit, quos civilior quædam humanitatis nota tinxit, hanc eximiam alendæ quotannis amicitiæ consuetudinem, ab ipsis priscis seculis profectam, insigni quadam hominum humanitate semper cultam et firmatam, ad nostra denique tempora ductam et perpetuatam, in nobis omnis humanitatis cultoribus cessare non permittamus. Quamobrem, quum ego de munusculo hoc tempore ad te amicum præstantissimum mittendo multum cogitarem, nihil antiquius esse duxi quam tale donum parare, unde nec de facultatula nostra vel tantilla facta est diminutio, sed cumulata potius quædam quodammodo accederet accretio, et ex quo tu ipse etiam non vulgarem aliquam, sed solidam, non oculos ad tempus foventem, sed animum multum diuque oblectantem perciperes reconderesque voluptatem. Nec velim te existimare quod istud eo animo aut consilio fecerim, quod hoc modo cogitarem amicitiam nostram retinere, quæ est firmissima, aut auctiorem majoremque facere, quæ summa est et expletissima, et ad quam augendam nullus omnino locus appareat cui aliquid possit accedere, sed partim ut mori atque tempori servirem, partim ut animi erga te mei significatio, quantum fieri potest, expressior et testatior redderetur. Et hæc hactenus.

Quantum ad libellum hunc, vel schedulam si mavis, attinet, Œcumenius quisquis ille fuerat, qui hos commentarios congessit, idem quod Theophylactus, si quid ego judico, consilium intendisse videtur; nempe, ut omnia ea quæ apud Divum Joannem Chrysostomum vastum illud atque perenne Christianæ religionis flumen fuse ac profluenter essent dilata, hic coarctaret et in angustiorem quandam expositionem, velut in unum aliquem alveum, referciret. Neque e solius Chrysostomi hortulis hos excerpsit flores; sed plurima etiam deprompsit ex Cyrillo, Gennadio, Theodoreto, Gregorio, Basilio, Severiano, Phocio, anti-

quioris notæ viris et eximia eruditione, cum summa vitæ integritate conjuncta præditis; quorum monumenta in Epistolas Divi PAULI, aut magna ex parte jam temporis injuria exciderunt, aut certe ad manus nostras, hominum incuria, nondum pervenerunt. Multum interim debemus ŒCUMENIO, qui sanctas has relliquias veluti ex incendio quodam et temporis edacis faucibus eripuerit, ereptas scripturæ mandavit, et nobis omnique posteritati transmittendas curavit. Verti etiam commentarios in *Epistolam ad Titum*, quos Reverendissimo patri ac domino meo EDVARDO EBORACENSI destinavi, modo illi tuo judicio digni esse videantur, qui tanto præsuli offerantur. Majora, Deo volente, aggrediar, si ista non ita displicuisse intellexero, et tu ulterius progrediendi, si non auctor mihi et impulsor, saltem approbator tacitus esse velis: sin minus, facile pedem referam. In ipsius *Epistolæ* versione, ERASMUM per omnia sum sequutus, nisi quod pro *rogo* verto ego *deprecor*, auctorem habens summum illum M. T. CICERONEM, qui ait nos tum deprecari quum non factum defendimus, sed delicti veniam postulamus; in qua re una tota hæc ad Philemonem versatur Epistola. Sin vero hoc, in re tam sublimi summique momenti, audacius factum esse videbitur, culpam fassus, veniam pro meo *deprecor* me a te facile deprecaturum non despero. Vale, et ASCHAMUM tuum, ut soles, ama. An. Dom. 1542, Calend. Januar.

XII.—TO BRANDESBY, (2, 9).

Ascham takes advantage of a friend named Tennand, to send a letter to Brandesby; tells him that he had been kept by illness nearly two years in Yorkshire; and that King Henry VIII had given great encouragement to learning at Cambridge, by appointing several professors, with £40 a year salary to each; and that Gardiner, bishop of Winchester, had issued a decree [dated May 15, 1542,] against

Cheke's new pronunciation of Greek; which Cheke had defended by some letters. Wakefield's appointment is dated Nov. 9, 1540. See COOPER'S *Annals*, I, 397.

[Cambridge, 1542-1543.]

Brandisbæo, amico suo charissimo.—Ornatissime BRANDISBÆE, TENNANDUS noster hic apud nos fuit his proximis nundinis; a quo ego lubens admodum de te rebusque tuis quærebam: id quod eo lubentius feci, quia de te ante hoc tempus hos duos integros annos nihil accepi. De BRANDISBÆO jucundissimus mihi sermo fuit; ejus semper in me vel puerum benivolentiam eximiam et singularem experiebar. Committere non potui, quamvis vix unam aut alteram horam apud nos se manere posse dicebat TENNANDUS, quin aliquid ad te, non tam loci intercapedine a nobis sejunctum, quam quotidiana quadam tui recordatione animis nostris propinquum, de rebus quæ hic aguntur, scriberem; jam usu et experientia vel ipse edoctus, quam verum illud CŒLII sit ad CICERONEM: * *Nihil posse peregrinantibus esse gratius, quam vel minimarum rerum quæ domi gerantur fieri certiores.* Hoc ita esse, biennium hoc præteritum, quum ab amicis literas receperim, commonstrabat: quod tempus fere mihi omne a gravioribus studiis abripuit, et domi apud parentes in agro Eboracensi a musis omnibus feriatum detinuit vis quartanæ febris. Expostularem tecum graviter, quod nunquam ad me scripseras, nisi ipse in eodem vitio essem: sed consultius esse puto, ut uterque quicquid utrinque in hac parte peccatum sit, assiduitate scribendi redimamus.

De Cantabrigia si quid aves audire, en jam pene nova tibi videri potest: tam divinis et immortalibus literarum præsidiis et ornamentis auxit eam optimi principis nostri munificentia. WIGGINUS *Theologiæ*, SMITHUS *Jurispru-*

* *Ad Fam. Lib.* VIII, *Epist.* I.

dentiæ, CHECUS *Linguæ Græcæ*, WAKFELDUS *Hebraicæ*, BLITUS, qui sororem DOMINI CHECI duxit, *Medicinæ*, publici professores sunt instituti. Salarium quadraginta librarum singuli quotannis sunt accepturi. ARISTOTELES nunc et PLATO, quod factum est etiam apud nos hoc quinquennium, in sua lingua a pueris leguntur. SOPHOCLES et EURIPIDES sunt hic familiariores, quam olim PLAUTUS fuerit quum tu hic eras. HERODOTUS, THUCYDIDES, XENOPHON, magis in ore et manibus omnium teruntur, quam tum TITUS LIVIUS. Quod de CICERONE olim, nunc de DEMOSTHENE audires. Plures ISOCRATES hic in manibus puerorum habentur, quam tum TERENTII. Nec Latinos interim aspernamur, sed optimos quosque et seculo illo aureo florentes ardentissime amplexamur. Hunc literarum ardorem et incendit et fovit CHECI nostri labor et exemplum. Qui publice gratis prælegit totum HOMERUM, totum SOPHOCLEM, et id bis: totum EURIPIDEM, omnem fere HERODOTUM. Id quod fecisset in omnibus Græcis Poetis, historiographis, oratoribus, philosophis, nisi pessimum fatum tam felicem literarum progressum nobis invidisset. Nam quum CHECUS ad tantam diligentiam, summum ad Græcas literas perdiscendas præsidium, veram et antiquam pronuntiationem adjunxisset, ecce tibi reverendissimus WINTONIENSIS quorundam invidorum hominum precibus victus, edicto quodam admodum severo promulgato, ne ea pronuntiandi ratione utatur, non solum pronuntiationem illam, quæ summum veluti literarum fomentum fuit, nobis, tota fere Academia reclamante, extorsit, sed omnem pene Græcæ linguæ perdiscendæ ardorem in animis nostris funditus extinxit. Putas enim tu leve ad Græcas literas discendas impedimentum nobis esse objectum, quum omnes hoc sciunt, omnem rerum cognitionem sensuum nostrorum officio ad animum deferri, quum, inquam, nos sumus aurium præsidio sic

spoliati et in eas angustias compulsi et redacti, ut, nisi oculos semper in literas defigamus, ne tenuem quidem literarum umbram percipere possimus? Sic omnes soni Græci nunc similes et iidem sunt, tam tenues vincti et graciles, et sic unius literæ ἰῶτα potestati subjecti, ut nihil jam in Græcis literis præter inanem quandam passerum pipitationem et anguium molestam sibilationem discernere queas. Hunc Græcæ linguæ interitum pene et occasum eo acerbius ferimus, quod eum, omnibus literarum, prudentiæ, consilii, auctoritatis præsidiis ornatissimus, absque hac una re esset, literarum et Academiæ nostræ patronus amplissimus, nobis quodammodo importavit. Sunt de hac re inter Dominum WINTONIENSEM et CHECUM, ultro citroque missæ epistolæ, instar librorum quorundam. Nemo potest doctius tam barbaram et a barbaris ipsis invectam pronuntiationem propugnare, quam Dominus WINTONIENSIS facit. Sed hoc tantum dicam: ille superiores, nos meliores partes tuemur. Non facile crederes, quantus sit in hac caussa CHECUS, et quantis literarum, rationum, auctoritatum præsidiis eandem munivit; nisi forte ipse literas ejus, quas de hac re scripsit, legeres. Vale. Salutant te CHECUS, MADÆUS, SETONUS, TONGUS, LANGDALLUS, BILLUS. Literas longissimas optimas semper esse putavi; tales abs te expecto.

XIII.—TO ARCHBISHOP LEE, (2, 5).

Refers to the king's late visit to York—sends his translation of Œcumenius as a present to the archbishop, to whom he apologises for having not written for several months. Henry VIII left York to return to London, Sep. 26, 1541. See HERBERT'S *Life of Henry VIII*, p. 531.

[Cambridge, 1542.]

Reverendiss. in Chr. patri Edvardo Læo, archiep. Ebor.—Quum et præteriti nostri officii, et singularis cujusdam negligentiæ crimine manifesto teneri non immerito videar, reverendissime pater, quod hac superiore æstate nullas

ad dominationem tuam literas dederim; quamvis omnem prætermissi muneris accusationem justa et idonea quadam purgatione redimere potuerim; magis tamen ingenui magisque pudentis ego esse existimarim, errati veniam agnoscendo impetrare, quam liberationem culpæ occultando vendicare. Ut non scriberem, inprimis me persuaserat magnificus ille Regiæ majestatis accessus, qui, id quod minime me latuerat, dominationem tuam in eas curas demiserat, tantisque occupationibus detinuerat, ut vix tibi respirandi, nedum otiosa nostra relegendi facultas concederetur. Neque hoc tamen sic mihi opposito impedimento destiti, quin tum quidem scriberem. Cujus rei, ut est integerrimus vir, ita locupletissimus testis esse poterit D. JOANNES REDMANNUS, cui eas literas ad dominationem tuam perferendas committebam. Quem, quum jam esset in itinere, et cœli gravioris et quartanæ febris metus, qua superiore anno misere affligebatur, ad nos una cum literis nostris reportabat. Sed utcunque justa negligentiæ nota mihi inuri possit, nunc tamen facere non potui, quin aliquid sublimitati tuæ offerrem, quo quum meritorum acceptorum testificationem, tum debiti nostri officii et observantiæ declarationem tibi significarem.

Accipias ergo, ornatissime præsul, præsulem illum TITUM, quem vel eo nomine multo tibi acceptiorem fore existimo, quod, ut olim Cretensis Ecclesiæ summæ moderandæ apud TITUM, ita nunc Eboracensis quam simillimam curam apud dominationem tuam excubare novimus. ŒCUMENIUS quisquis ille fuerat, qui hos commentarios congessit, &c.

Si quid, eruditissime præsul, in hac versione quæ prima ingenii nostri periclitatio est animadvertatur, quod vel negligentia oscitanter perpendimus, vel imperitia non plene assequuti sumus, in hac re ut in cæteris omnibus, a dominatione tua moniti erratum libenter agnoscemus.

Dominus Jesus Christus sublimitatem tuam diutissime servet incolumem.

XIV.—TO A KINSMAN, (2, 10).

Returns thanks for some favour and kindness formerly shown him.

St John's, Cambridge, Ap. 25, [1543].

Quidam cognato.—Diu in animo habui ad te scripsisse, ornatissime vir, vel quia tibi cognatione et sanguinis propinquitate conjunctissimus, vel quia magno amploque beneficiorum cumulo tibi sæpe sæpiusque obstrictissimus. Quod si non suscepto consilio, quod in animo jam deliberatum fixumque habui, aliquando meipsum liberarem, partim in ipsam naturam, quæ nos arctissimis conjunctissimisque propinquitatis vinculis conjugavit, non leviter peccarem, partim ipsi divinæ justitiæ, omnis ingratitudinis ultrici severissimæ, et vim injuriamque facerem et insigne etiam flagitium designarem. Gratias ago itaque, aliquando ut spero relaturus non vulgares, sed quas possum summas et singulares, pro amplissimis tuis beneficiis, tum, quum primum apud te essem, mihi vix de facie tibi noto collocatis; tum per M. FOXUM utrique nostrum et amicum eximium et affinitate propinquum, optata et insperata tempestate allatis. Nihil habeo, ornatissime vir, quod tibi pro tanto meritorum cumulo rependam, nisi gratum erga te animi mei studium et propensissimam voluntatem: quæ tibi gratam rem facere nunquam desistent, modo aliquid contigerit, in quo certam voluntatis meæ significationem tibi ostenderem, et firmum benivolentiæ testimonium relinquerem. Valeas in Christo. Cantabrigiæ, e collegio D. Joannis Evangelistæ, Festo D. Marci.

XV.—TO BISHOP HOLGATE, (2, 7.)

Written on behalf of the college, to request the bishop of Llandaff not to allow Cowper and Bland to interfere with the farm bequeathed by Roger Lupton for the maintenance of their school at Sedbergh.

[1543.]

Ornatissimo viro Roberto Holgato, præsuli Landaffensi, pro collegio.—Optime semper hi de republica merentur, ornatissime præsul, qui ut publicæ juventutis animi atque mores fingerentur, nullum aliquem privatum sumptum nimis magnum esse judicant. Ex hujus enim initiis atque fundamentis, et rempublicam florere et privatam sibi laudem excitare rectissime quidem sentiunt. Cujus præclari facti atque instituti laudem cum dominatione tua, quod nos omnes intelligimus, licet non parem, communem tamen ante aliquot annos commeruit piæ memoriæ vir D. Rogerus Luptonus, qui scholam publicam, ubi literis et humanitate juventus excoleretur, apud Sedbarienses instituit, institutam prædiolo quodam ad ludimagistrum sustentandum donavit, donatum nostri fidei ac quasi gubernationi commisit ac commendavit. Huic scholæ nos nuper præfecimus honestum, moderatum et eruditum virum R. Hebil. Hic quum sentit nonnullam injuriam de prædiolo isto per Blandum quendam et Couperum, homines apud suos et opum et amicorum copia potentes, sibi intentari, perfecit, ut nos nostris literis dominationem tuam rogaremus, ne qua vis aut injuria huic scholæ imponatur, sed ita prudentiæ tuæ auctoritas horum hominum libidinem reprimat et coerceat, ut hinc reliqui discant, quid sit in scholas et otia juventutis, quæ sunt ipsa melioris reipublicæ fundamenta, impetum facere: id quod si feceris, nos, literas, et rempublicam uno hoc beneficio tibi multum obligabis.

Universam caussam fusius enarrabit is, qui has perfert literas : cui ut fidem adhibeas, vehementer dominationem tuam rogamus. Dominus Jesus dominationem tuam diutissime servet incolumem.

XVI.—TO ARCHBISHOP LEE, (2, 3).

Says that he went to London last year to see his Grace, but in addition to not seeing him, because he was ill, he also found that he had incurred his anger by the very translation of Œcumenius, which had been sent for the purpose of gaining his favour, and promises to stick to the classics in future, and translate Sophocles.

[1543.]

Reverendiss. in Chr. patri Edvardo Læo, archiep. Ebor.—Quum proximo hoc anno, reverendissime in Christo pater, officii mei oratio, qua me tibi obstrinxisti, Londinum ut peterem dominationis tuæ visendæ gratia persuasit, iter illud me in triplicem animi mœrorem et doloris acerbitatem conjecit. Nam tui videndi et adloquendi fructu, quem sperabam, carere peracerbum; illud tamen incommodum meum, quod me solum tangebat, cum tanto salutis tuæ discrimine, quod plurimos ut par erat angebat, conjunctum esse, longe acerbius. Verum ad hæc duo incommoda tertium accedere, nimirum eam viam quam mihi ad majorem gratiam tuam colligendam muniebam, eandem ipsam ad nonnullam animi tui offensiunculam faciendam perducere, ad omnem sensum doloris longe mihi acerbissimum fuit. Putabam enim ego nunquam fore hos commentarios, quos ex BASILIO, GREGORIO, et magnam partem ex CHRYSOSTOMO, quasi horto purissimo et omni cicuta ac noxiis herbis vacuo, ŒCUMENIUS collegerat, plus veneni et præsentiorem pestem ad exitium comparandum, quam succi integri atque salubritatis ad salutem

conservandam posse continere. Hæc res me domum regressum in varias cogitationes, et anxiferas animi curas atque sollicitudines distraxit; et eo me gravius premebat, quo nullam ejus partem vel intimis meis impartiebam, sed eam totam mihi ipsi animo meo inclusam tenebam. Et quum ista me diu anxietas torsisset, nec longo tempore ab ea cogitationem meam abducere potuissem, tandem id in mentem meam venit, quod ex animo omnem hanc mihi ægritudinem adimebat, et voluntatis tuæ non ullam factam mutationem, sed illustrem ac testatam ejusdem significationem ostendebat. Nam hinc facile perspexi graves et prudentes viros, nonnunquam nutu et obscuris signis, imperitorum hominum et rerum insolentium errores redarguere. Censebat enim prudentia tua eam cogitationem stulte a me esse susceptam, ut ante in tam rebus gravibus vertendi munus attentarem, quam in aliis rebus, vel momenti levioris vel periculi minoris, vires ingenii mei periclitatus essem. Quum igitur dominatio tua, si quid ego video, non tam ullum factum meum reprehenderit, quam quomodo quid a me sit faciendum ostenderit; ad hoc grave consilium prudensque monitum tuum, omnes protinus studiorum meorum rationes accommodabam. Statim enim in manus sumpsi SOPHOCLIS *Philoctetem*, quæ tragœdia ad imitationem quantum potui SENECÆ versa, et versibus eisdem iambicis atque choricis fere omnibus, quibus usus est SOPHOCLES, reddita, in tuo nomine divulgata apparebit; nisi huic meo proposito dominationis tuæ sententia palam adversata fuerit. Quo facto officium meum et observantia qua me obligasti tibi erit declarata; et propensissimus dominationis tuæ animus et voluntas, qua indies studia literarum sustentas, aliqua ex parte erit manifestata. Restat ergo ut rogem dominationem tuam, ut, quemadmodum ego omnem observantiam meam ad dominationis tuæ nutum atque voluntatem detuli et

servavi, ita dominationis tuæ favor atque bonitas nullo modo erga me diminuatur. Dominus Jesus Christus dominationem tuam incolumem conservet.

XVII.—TO A FRIEND, (2, 8).

Acknowledges the loan of a copy of Isocrates; and suggests that he might be of use to assist the bishop of Chichester [Day] in completing the *Ordo Psalmorum*, begun by the bishop of Hereford.

Day was made bishop of Chichester May 10, 1543.

[1543.]

Quidam amico.—ISOCRATEM tuum, colende vir, cujus usum eo usque mihi pateris, dum repetiturus fueris, tandem recepi: in quo certe libro commodando, adeo me præter æquum et justum audacem effecit facilitas ac divina illa tua humanitas, ut alium etiam porro librum, nempe commentarios in HERMOGENEM, a fratre tuo, primum tamen cautione cheirographi mei data, mutuo itidem sumerem. Pro utroque libro gratias non magnas, sed ut ait ille ingentes, hoc tibi egissem tempore, nisi satis mihi prius compertum comprehensumque fuisset, quam vehementer a trita illa et populari, gratiarum actione dicam an assentatione sane dubito, animus tuus abhorreat. Verum si, quanta mihi ad referendas gratias est voluntas, tanta ad easdem aliquando præstandas suppeteret facultas, animum certe meum non beneficii immemorem aut ingratum argueres, sed singulari erga te studio affectum persentisceres. Audio, verum sit necne incertus sum, reverendissimum CICESTRENSEM ordinem illum *Psalmorum* a D. HEREFORDIENSI inchoatum, in manus sumpturum et ad exitum perducturum. Gauderem si opella mea D. CICESTRENSI ea in re usui esse possit: quem et propter summam

eruditionem suspicio et propter eximiam vitæ suæ sanctimoniam colo venerorque. Libentissime scire vellem, an tu pagellas eas, quas pro D. HEREFORDIENSI descripsi et ad te per D. DEIUM misi, habeas necne? Sed quid pergo molestus esse? Condones quæso ei, quia ita exigit res, dum tui studiosus, quod maxime velit, annitatur; perquam tibi operosus, quod omnium nolit, reperiatur. Græce tibi pro libris tuis gratias agere animus fuit. Quod nunc facere non potui, propter tabellionem jam iter arripientem. Id quod alias tamen effectum dabitur. Dominus Jesus, &c.

XVIII.—TO ARCHBISHOP LEE, (2, 6).

Apologises for the offence which he had unwittingly committed in his translation of Œcumenius, and which he had learnt through Thomas Conyer from the archbishop's brother. He says that he never read books about new doctrines, and offers Lee a copy of Cheke's Two Homilies from Chrysostom. The printed edition of this bears the date Christmas, 1543.

[Early in 1544.]

Eidem.—Quo majore semper studio laborabam, reverendissime in Christo pater, ut vitæ meæ rationes summis beneficiis tuis non indignissimæ esse viderentur, eo sane nunc acerbius graviusque ferre debeo, ullam in me animi dominationis tuæ, quod mihi ita esse ex fratre tuo viro optimo retulit THOMAS CONYERUS noster, aliquorum hominum sermone factam esse offensionem. At quamvis non ignorem, quam sit mihi vel accusari grave, de prava et perversa opinione multo gravius, apud dominationem tuam longe gravissimum; tamen quum sciam has falso de me jactatas voces non posse sic prudentiam tuam occupare quin plus apud dominationem tuam æquo et bono quam ulli ullorum perverso sermoni loci reliquum sit; non credo

equidem tam gravia suspicionis vestigia illorum hominum rumores in animo tuo reliquisse, quin ea omnia vel caussæ meæ innocentia debeat vel dominationis tuæ bonitas velit facillime abstergere. Si res postularet, vel si id dominationi tuæ complacitum iri existimarem, illi de me sparso rumori judiciorum hominum, qui in nostro collegio sunt non solum singularium sed etiam singulorum, de me testimonia opponerem. Quod non sim opiniosus, vel novitatis alicujus studiosus, ipsæ studiorum meorum rationes, in ARISTOTELIS, PLATONIS, CICERONIS lectione, quotidiana mea consuetudine solum occupatæ declarant. Quid, quod etiam tantum semper abhorruit animus meus ab omnibus quum Anglice tum Latine scriptis libris, quibus nova aliqua importaretur doctrina, ut excepto *Psalterio* DAVIDIS et *Novo Testamento*, eoque *Græco*, nullum de Christiana religione librum, *οὐδὲ σμικρὸν οὐδὲ μέγαν*, ut verbis PLATONIS utar, nunquam usurpaverim. Quamobrem immensum in modum a dominatione tua contendo, ut veteris tuæ de me existimationis, quam novæ ullorum contra me delationis cursus liberior esse possit. Quod beneficium, si reliquis tuis cumulatissimis adjiciatur, Deo adjuvante, perficiam, ut nec mea in dominationem tuam observantia, in literas diligentia, nec in religionem sinceritas unquam desideretur. Duas Homilias D. JOANNIS CHRYSOSTOMI e Græco in Latinum, opera JOANNIS CHECI nostri viri doctrinæ singularis, conversas, et ejus eruditionis et meæ observantiæ testimonium Dominationi tuæ mitto. Dominationem Jesus, &c.

XIX.—TO LORD MOUNTJOYE, (2, 47).

Thanks Mountjoye for offering him, through Redman, the tutorship of his son, which he is obliged to decline, because he had engaged his services to Archbishop Lee about two

years ago. That was late in 1541. This letter was written about Lady Day, 1544, as appears by the two following letters to Redman and Cheke.

[Lady Day, 1544.]

Nobilissimo viro Domino Mountjoio.—Quum proxime Cantabrigiæ Dominus JOANNES REDMANNUS esset, nobilissime vir, et tum mecum coram sermone et nuper literis vehementer agebat, ut me totum et omnes vitæ meæ rationes ad te, vel in aula tibi ut servirem vel domi ut filium tuum instituerem, honesta sane conditione deferrem. De qua re quum diu multumque cogitarem, et viderem meipsum, qui aliquot annos otio me literarum dedidissem, ab aulæ negotio et rerum tumultu nonnihil abhorrere; et libertatis suavitate, qua jamdiu fruebar, a serviendo me libenter velle abstinere; nec ad filium tuum instituendum, quantum vel prudentia tua a me expectat vel aliorum benevolentia de me prædicat, vel talis muneris susceptio postulat, tantum a me posse exhiberi; tamen et tanti viri hortatu multum commovebar, et literatissimæ MOUNTJOIÆ familiæ nomine atque celebritate plurimum alliciebar. Revera enim censebam, me non ab otio in negotium, non a literis in aulam, non a libertatis fructu et suavitate ad gravem serviendi usum ac molestiam; sed ad illud musarum domicilium ac familiam vocari, cui præter unam in Italia Medicæam, in omni seculorum et vetustatis memoria, parem aut similem non invenies. In qua re eo major præ ceteris omnibus laus tua est, quo plurimi familiam suam et literarum studiis fundatam, et eruditionis splendore illustratam esse voluerunt, ut pater tuus: sed perpauci sunt, qui hujusmodi literarum quasi hæreditatem sibi relictam, vel multis vigiliis gravibusque studiis suis retentam et conservatam coluerunt, vel magno accessionis cumulo amplificatam adauxerunt quod tibi cum non multis aliis commune est. Verum qui eandem tam sancte et

integre conservatam, tam omnibus modis auctam et cumulatam, liberis et sic omni posteritati propagare studuerunt; nulli fere post natos homines fuerunt, et dubium an deinceps posthac futuri sint, quos tu tam gloriosæ laudis socios et consortes merito potes habere. Hæc res, clarissime vir, omne meum studium, et vitæ rationes, ad tuæ voluntati obsequendum adduxisset, nisi reverendissimus pater Dominus Eboracensis biennio abhinc omnem meam fidem et observantiam maximis suis beneficiis sibi divinctam obstrinxisset. Quamobrem si ulla alia res sit, in qua tenuitas nostra usui tibi esse possit, nec lubentiore animo nec paratiore studio quemquam id effecturum invenies. Per literas ergo te rogo, quas tu sic quotidie ornas, ornatissime vir, ut illam voluntatem, quam de me aliorum prædicatione concepisti, eam perpetuo integram tua bonitate mihi conservatam esse velis. Dominus Jesus, &c.

XX.—TO REDMAN, (2, 48).

Thanks Redman for his letter lately brought by G. Hodgeson, containing Mountjoye's invitation to be tutor to his son, and hopes that the coolness, which has existed between them during the last three years, since they took different sides in the election for fellowships, has now ended. He informs Redman that he has declined Mountjoye's offer, and also explains the offence he had given last year to Archbishop Lee, to whom he requests Redman to deliver a letter of apology, which he encloses. He asks Redman to get payment for him of his pension (40 shillings a year), of which half had been due last Michaelmas, and the other was just falling due [*i.e.* Lady Day, 1544]. He is still Greek Reader at St John's; he would like to accompany some ambassador abroad. He speaks of a book which he had transcribed last year for Redman, to be presented to the king.

[Lady Day, 1544.]

Ornatissimo viro Domino Joanni Redmanno.—Literæ tuæ, ornatissime vir, quas mihi abs te nuper G. HODGESSONUS attulit, mirifica me quadam voluptate affecerunt. Nam, præterquam quod temporis illius, quum nos inter nos quotidiana familiaritate conjunctissimi essemus, perjucundam mihi memoriam renovabant; singularem præterea illam benevolentiæ tuæ voluntatem, qua me a puero unice semper es complexus, nec ulla vel temporis iniquitate mutatam, nec locorum intervallo diminutam, sed retentam animo tuo et amantissime conservatam esse, grave inprimis et eximium testimonium dabant. Quod benevolentiæ tuæ erga me studium dimittere eo gravius et acerbius semper esse duxi, quo idem literarum et virtutis nomine susceptum, et judicio potius ac voluntate, quam ulla necessitate profectum esse perpetuo intellexi. Et profecto quum in proximum hoc triennium me cogitatione refero, in quo aliqua, ut aliqui putabant, voluntatum nostrarum separatio, nulla animorum nostrorum ut nos scimus distractio fuerat; et quum in caussas singulas, quamobrem homines ita cogitarent, diligenter intueor, eas omnes opinione quam reipsa majores esse video. Nam, quamvis, quod summum et solum fuit, in sociorum nostrorum electionibus, a te et tua voluntate discrepabam, ego tamen vel tum quidem in eandem tecum rem, eodem animo, licet dispari studio, incumbebam: uterque enim pupillos suos juvandi studio commotus, ad eundem consiliorum effectum contendebamus. Quare, si aliqua hujus rei culpa ego teneri videor, tu ipse, pro nostro amore et prudenti facilitate tua (libere loquar), omnino ab ea liberari et longissime abesse non potes: nisi fortasse, te pro tuis omni contentione laborasse, me omnem meorum curam, tutelam, ac fidem abjecisse, æquum

esse videatur; quum ego potius censeo, eo me majori studio debuisse illam tum mihi oblatam pupillos meos juvandi occasionem et facultatem urgere, quo tu quotidie ad ornandum tuos longe majorem, ego vero ad tuendum meos, haud unquam post id temporis consimilem nancisci potuerim. Atque quod ad J . . . . G . . . . attinet, quantum tu a me, in ea caussa ut facerem, vel Cantabrigiæ vel quum essem apud te Londini, rogabas, tantum omni opera, diligentia atque fide navavi et perfeci. Nam, non ut majorem ad victum affluentiam inde caperet, sed ut aptiorem ad studium opportunitatem ibi haberet, te velle illum in nostrum collegium cooptari ipse tu mihi dicebas. Quam rem, ut in primis potui, curavi; ita in eorum sententia nunquam fui, sed ab ea longissime abesse cupio, qui putant, quod pro uno facias, pro nihilo esse habendum, nisi contra alterum inopem et honestam te intendas gravem adversarium.

Invitus sane facio, optime REDMANNE, ut ullam vel horum temporum memoriam renovem, vel cicatricem dolorum meorum acerbitate obductam refricem; eo tamen lubentius hoc apud te facio, quoniam si te novi, si tu his turbis affuisses, et minus ego ab aliis tua moderatione læsus fuissem, et ea vulnera quæ excipiebam, maturo prudentis ingenii tui remedio facilius multo curassem. Nam, ut domesticas injurias præteream et gravissimas repulsarum acerbitates, quibus hæc me pene tempora conficiebant, ut lenissimis verbis in tanta re utar, hoc tamen minime ferendum est, eo usque prorumpere hominum alios lædendi libidinem, ut non satis esse ducerent domesticam meam tenuitatem ad desperationem usque affligere, nisi omnem de me apud multos præclaros viros positam æstimationem præcidere conarentur. In quam rem ita sedulo nonnulli, tantisque opibus incumbebant, ut nulla unquam cuiquam homini, mei temporis, loci, et conditionis,

facta sit injuria, vel acerbior ad calamitatem vel gravior ad existimationem, quam hæc facta fuerit mihi. Verum, quod ex animo, optime REDMANNE, loquor, si quemadmodum omnem illatæ mihi injuriæ recordationem, jam diu non solum mitigavit dies sed totam oblivione contrivit, ita mutatas aliorum voluntates redemisset dies, et violatam existimationem in integrum mihi restituisset; haud unquam vel ejus memoriam refricuissem, vel tam gementes cogitationes meas apud te hoc tempore deposuissem. Vehementer tamen lætor, hanc ad te scribendi mihi oblatam esse occasionem, libenterque facio ut hæc apud te effundam, quoniam amorem tuum erga me plus et vetustatis et virium habere spero, et moderationem tuam vel in gravissimis injuriis placabiliorem esse scio, quam ut, quum in toto hoc negotio nulla mea certe præcipua culpa fuerat, ulla gravis et singularis offensio in animo tuo resideat. Quamobrem te rogo, optime vir, per vetustatem amoris nostri, per pias omnes et intimas necessitudines, quæ mihi tecum unquam intercessere, ut veteris potius tuæ de me non meo merito sed benevolentia tua conceptæ opinionis, quam ullius non culpa mea sed aliorum malevolentia recens excogitatæ offensionis, cursum liberiorem et expeditiorem esse velis: quam rem a te pariter et ab eximio viro, quem mihi semper ad colendum et observandum proposui, D. N. exoratam esse cupio.

Sed de his rebus, si tu ita voles, coram opportunius nos inter nos communicabimus. Nunc venio ad literas tuas; quibus tu me in aulam, ut Domino MOUNTJOIO servirem et filium ejus literis instituerem, non pessima conditione accersis. Atque ut breviter ad singula respondeam, non tantum mihi placuisset ad longe amplius vivendi munus vocari, quantum nunc lætor me a te ad hoc, etiamsi multo esset tenuius, requiri. Verum mihi,

et omnes mei ipsius et vitæ meæ rationes consideranti, et eas difficultates in quas hujus muneris susceptio conjiceret prospicienti, non tot ad alliciendum invitationes propositæ, quot ad absterrendum avocationes objectæ esse videntur. Nam vitæ genus commutare et teipsum quasi quodammodo retexere, ut opus magnum arduumque est, ita ab omni vel periculi metu vel doloris sensu vacuum esse non potest. Quamobrem, quum ego me hos aliquot annos in literarum studia, si non maximo cum fructu, non minima tamen cum voluptate abdiderim, et nunc a tam placido portu in eas fluctuum procellas meipsum abducerem; nec a magna doloris acerbitate, propter veteris otii mei et tranquillitatis recordationem, nec a summo periculi metu et discrimine propter insolentem quandam tantarum rerum imperitiam abesse diu potuerim. Præterea, quum in tanta quiete et in hac ut ita dicam vivendi planitie, nondum adolescentiæ meæ gressus vel mediocriter confirmatos habuerim: quomodo quæso in tam præcipiti aulæ lubrico absque gravi et periculosa prolapsione constiterim? Itaque, sive otii mei fructu quo carerem delectatus, sive gravioris alicujus casus metu, in quem inciderem, avocatus, ab aula hoc certe tempore et ea conditione nonnihil abhorreo.

Dominus MOUNTJOIUS quamvis a literis ut opinor alienus non sit, optimo patris exemplo nonnihil incitatus, ad alias tamen res vereor magis proclivis ne sit, adolescentiæ fervore et aulæ quasi aucupio et tendiculis prolectatus. Nec me fugit, quam esse solent omnes aulici ad pollicendum largi et prolixi, ad præstandum tamen tenaces et restricti. Quid, quod nec animi aut ingenii ornamenta, quæ in me sunt perexigua, ita ullo judicio æstimant; quemadmodum corporis vires ac præsidia, quæ in me sunt prorsus nulla, ad tempus desiderant. Quod mones, ut hanc conditionem ad quam Dominus MOUNTJOIUS me

invitat, aliquot mensibus experirer et si arrideret amplecterer; sin minus, ad collegium redirem, quod interim mihi salvum esset; amanter quidem facis, illud tamen consilium haud mihi sequendum esse duco. Nam si ita facerem, vel temeritatis in suscipiendo quod præstare non potuerim, vel perfidiæ in deserendo, ut fama esset, cui me addixerim, vel levitatis et inconstantis vivendi rationis, quam sic indies commutarem, insignem quandam notam gravemque reprehensionem apud illos quibus hoc consilium non satis esset explicatum, sustinerem. Ad docendum pueros grammaticam, quam primoribus labiis vix satis ad usum meum degustavi, non perfecte pleneque ut alios cumulate instituerem edidici; nec re ipsa habilis aut accommodatus existo, et ab eo munere quodam animi mei judicio vehementer abhorreo. Stipendium quamvis exiguum non contemno: namque ipse jam diu satis usu obdurui, ad quamtumvis tenuem et jacentem fortunam excipiendam; et animus meus (nec hoc dictum arroganter putari velim) nunquam nimis vehementi cupiditate exarsit aut ferebatur ad præcipuam aliquam et affluentem fortunam concupiscendam. Quamobrem, quum aditus homini meæ ætatis et loci ad aulam vix satis patet tutus, et domum eo consilio regressus non admodum dabitur honestus, et ego ipse ad tale munus nullo modo habilis sum aut aptus, et hac mea mediocri fortuna facile sum contentus, Dominum MOUNTJOIUM æquo animo laturum spero, si voluntati ejus hac in parte satisfacere non queo. Verum, ut hæc omnia essent solutissima, alia re istis omnibus longe majori ab hujus muneris susceptione excluderer. Reverendissimo enim EBORACENSI omne meum studium jampridem, observantiam, et officii rationes deferebam: quo præsule, nec ad res meas adaugendas magis munificum, nec quicum otium literarum amplexer magis opportunum, quenquam quærendum mihi esse duco. Cui literas, quas

ad eo scribo ut tu tradas, optime vir, vehementer es mihi rogandus. Quod eo impensius a te efflagito, quo magis timeo, ne de ea voluntate, quam in me sponte sua propensissimam contulit, aliorum iniqua perversitas, hac temporum iniquitate, nonnihil detraxerit. Nam neque ullus est tam longinquus locus, quo ea non pervasit (βλάβαι enim sunt ποδώκεις, ut ait in *Antigone* SOPHOCLES), nec ullum pectus tam sanctum atque integrum quod ea non attentavit. Nec eo ista dico, quasi conscius mihi sim aliquid a me commissum esse et designatum, quo animus ejus a me ullo modo sit abalienatus: nam, nisi SETONUS et WATSONUS studiorum et vitæ meæ rationis, si requirantur, testimonium dederint honestum, non amplius ego te rogabo, in meam gratiam ut ab ore tuo verbum exeat unum. Hoc tamen te non celabo.

Proximo anno, ut tu scis, verti *Commentarios* Græcos * in epistolam ad TITUM, quos quasi observantiæ meæ significationem Reverendissimo EBORACENSI offerendos esse duxi. Quum ad ædes ejus accesserim, nec in conspectum ejus, quem tum in lecto gravitas valetudinis detinuerat, venerim, librum ei tradendum GALFRIDO LÆO fratri ejus committebam. Tradidit, perlegit; in illo, quod eum offenderat invenit: librum remisit non sine munere, ut locum excuterem; locus hic fuit: † Μιᾶς γυναικὸς ἀνὴρ, αὐτὴν, φησὶν, εἰδέτω νομίμην μόνην τὰς τοῦ γάμου βδελυσσομένους, αἱρετικὰς ἐπιστομίζει ὡς δυναμένους καὶ γάμου ἐπισκοπῆς τινος προνοεῖν. Domum reversus CHRYSOSTOMUM, ex quo hos commentarios ŒCUMENIUS magnam partem excerpsit, inspexi; locum inde mutuatum esse facile intellexi: Græcus CHRYSOSTOMUS non erat ad manum; quæso excute tu locum. Et puto ego multa, nascente ecclesia,

* These commentaries were printed together with *Apologia pro Cœna Dominica* and *Themata Theologica*, Lond. 1587.

† *Epist. ad Titum*, i. 6.

necessitate quadam fuisse permissa, quæ, quum ea adoleverit et quasi ætate grandior facta fuerit, prudentum magistratuum consiliis sint rescissa. Et hoc totum illud est quod te celare nolui. Quam ergo vel reverendissimo patri de me suspicionem vel tibi de toto negotio cogitationem hæc res movere potest, plane non video; hoc scio, me tantum de ulla re quæ non esset integra aut orthodoxa, tum quum eum librum verti, cogitasse, quantum quid in Utopia ageretur eodem tempore cogitavi. Quamobrem ut fidei et observantiæ meæ, quam omnem jampridem ad eum detuli, et ad ejus solius usum atque voluntatem hactenus conservavi, aliqua ratio constet, utque sciet quam gravi animo ferrem, gratiam ejus mihi collectam, cujusvis rei spe vel hominis favore, effundere et dimittere; a te per omnia sanctioris nostræ necessitudinis vincula quæso, ut si aliquid de ejus animo erga me extra meam manifestam culpam detrahatur, id tui de me judicii testimonio in integrum mihi restituatur. Tantum enim apud eum opinionis tuæ testimonium habiturum est, ut non dubitem quin novus quidem ac singularis gratiæ cumulus, ad priorem ejus voluntatem, vel levi tua commendatione mihi accessurus sit: id quod si feceris, nec mihi vitæque meæ rationibus gratius et commodius, nec tibi veterique mori et perpetuæ consuetudini tuæ proprius et conjunctius quicquam excogitare potes. Quum hoc facies, vides quantum mihi de tua bonitate polliceor, etiam adhuc aliud mihi rogandus es ut facias; nempe, ut cum GALFRIDO LÆO vel qui familiæ reverendissimi patris procurationi præsit, agas, ut eam pecuniam, quam mihi reverendissimus pater quotannis ad studia literarum sustendanda suppeditat, per te mihi mittat. Summa est quadraginta solidorum: viginti enim ad festum Michaelis præteritum debebantur, et tantum hoc tempore recepturus sum: ita enim pecuniam solvendam esse constituit ipse dominus EBORACENSIS.

At vero, si hoc annuum stipendium, in aliquam præbendam quam vocant, vel infimi prætii et æstimationis, (licet maximum quiddam ad retinendum una cum collegio mea Lectio Græca mihi permittat) opera tua et ejus munificentia commutaretur, nec tibi ad faciendum mea caussa majus, nec illi ad tribuendum tua petitione facilius, nec mihi, quod vel a te requiram vel ab eo sperem, optabilius possit inveniri. Et hæc hactenus.

Nunc vero, ornatissime vir, si tu me interrogares, (utinam tam tibi non esset molestum quam mihi est perjucundum, tecum literis colloqui!) quam mihi vivendi rationem, et studiorum meorum exitum proposuerim, ad quem potissimum omnes curæ et cogitationes meæ sunt evigilaturæ; ingenue responderem, Verbi Dei cognitionem, PLATONIS, ARISTOTELIS, CICERONISQUE lectione, quasi ministra et ancilla comitatam: et eum finem mihi esse propositum, ad quem reliquum vitæ meæ cursum, Dei voluntate, intendam atque dirigam. Verum, si optio mihi daretur, et facultas a Domino EBORACENSI concederetur, et fortunarum nostrarum tenuitas pateretur, nihil prius optarem, quam ut aliquem præclarum virum, qui a regia majestate ad exteras nationes legaretur, aliquot annos comitarer. Nam, ut confido me posse in hujusmodi munere non ineptissime versari, sive πρὸς τοῦ συμφιλολογειν, sive quum res exigeret, ut literæ domum mitterentur, quum vir ille magnitudine negotiorum distraheretur, ad illum laborem aliqua ex parte minuendum; ita plane existimo, talem vivendi ad tempus rationem priori meo proposito nequaquam adversari. Tu fortassis hanc cogitationem vanam et inanem esse, et quasi quoddam adolescentiæ meæ somnium judicabis; sed utut est, quum hoc consilium meum cum labore et periculo conjunctum sit, quæ duæ res vitiorum omnium exterminatrices esse solent, quumque nihil longius unquam in optatis meis habui, nisi

vehementer tibi displiceat, vehementer te rogo, ut hujus voti quum opportunitas id efficiendi tibi dabitur, me quod potes compotem facias. Audivi, quod post rescivi, ultimo anno operam meam ad librum quem R[egiæ] M[ajestati] obtulisti transcribendum pergratam esse potuisse. Doleo profecto, non tam eam mihi occasionem tibi gratum faciendi ita male cecidisse, quam te cogitare aliquod meum officium tibi esse ad requirendum commodum, quod idem ad præstandum tibi non sit mihi perjucundum. Quamobrem, si vis ut intelligam me a te amari, quum aliquod opus tuum quod non nimis longum erit operam meam postulabit, tantum quantum cupis de me tibi pollicere; nam si quanta est in me id faciendi voluntas, tanta idem efficiendi in me esset facultas, haud profecto quemquam, qui illud munus vel alacrius susciperet vel ornatius expoliret, invenires. Nec est quod lubentius facerem quam ut aliquot dies apud te ponerem: quæ res non tantum tibi usus et opportunitatis ad ullam commoditatem, quantum mihi fructus et jucunditatis ad veteris consuetudinis nostræ renovationem asportaret. Vides quam molesta epistola literas tuas compensavi: si scirem tibi illam non nimis displicere, sæpius ad te scriberem. Gratissimum mihi faceres, si de his rebus tribus verbis, vel per CHRISTOPHERSONUM nostrum vel per quemcunque vis, scriberes: nam nihil mihi literarum tuarum sermone jucundius. Vale.

XXI.—TO CHEKE, (2, 49).

Saying that he had written to Lee, Mountjoye, and Redman a week ago, and that he had just heard of the death of his father, (whose last letter had reached him just before Christmas), also about quarrels in the college, which his father advised him to end by leaving Cambridge and following some honest course of life.

[Lady Day, 1544].

JOANNI CHECO.—S. P. in Christo Jesu. Ornatissime CHEKE, proxima hebdomada ad te per WILSONUM aut JOANNEM CHRISTOPHERSONUM scripsissem, si non eodem tempore ad dominum EBORACENSEM, dominum MOUNTJOIUM, et JOANNEM REDMANNUM, qui ad me prius, ut domino MOUNTJOIO servirem, scripserat, literas dedissem. Nosti me aliquando tecum de itinere communicasse, quod Londinum ante pascha facerem: quod facere nullo modo possum, absque eo libro quem e Græco CHRYSOSTOMO convertendum in manus sumpsi. Te ergo rogo per amicitiam nostram, ut librum Græcum quam celerrime remittas, vel per CHRISTOPHERSONUM, vel per alium qui brevi sit reversurus. Hæc scribit ad te, ornatissime CHECE, ASCHAMUS tuus lachrymis et gemitibus confectissimus; qui, paulo antequam has literas scripsi, patrem meum virum prudentissimum e terris ad Christum commigrasse, longe certior quam infirmitas mea cupit factus sum. Et quum hoc solum ad maximum dolorem acerbissimum esset, huic tamen accedit alter longe gravissimus cumulus: nam carissimæ matris meæ salutem, quantum ad hanc vitam pertinet, omnes amici mei in desperatissimis habent. O durum fatum! Quod primum fratrem mihi talem abstulit, qualem non familia nostra, sed vix unquam Anglia tulit; et nunc simul ambos parentes meos, ne non satis calamitate et undis lachrymarum obruar. Quam hoc acerbum sit, tu ipse intelligis, mihi præsertim homini ut scis animo etiam in levioribus rebus valde fracto et humili. Quid gravius, quid tristius, quam utroque parente simul orbari? O me infelicem, qui tuo nunc sermone et colloquio, solatio mihi desideratissimo privor! Utinam adesses, mi CHECE, ut lachrymas meas apud te effunderem, ut gemitus et suspiria mea, in prudentissimo et

suavissimo consilio tuo deponerem. Verum ita non conficior dolore, ut mei ipsius qui sim, et Dei bonitatis erga illos, quanta fuerat et ad quam decursam et exactam ætatem eos perduxerat, obliviscar. Novi enim hanc esse viam universæ carnis; novi etiam, quod me unice consolatur, hujus vitæ exitum melioris vitæ ingressionem esse, et hæc spes mea posita est in sinu meo.

Meministi, ut opinor, mi CHECE, me literas a Patre meo paulo ante Christi natalem diem (et eas heu extremas excepi!) accepisse: quibus me monuit pater, et quasi quodam benedictionis sacramento me obstrinxit, ut quam mox relicta Cantabrigia, ad aliquod honeste vivendi genus me conferrem: nos enim irritare in nos contentionibus nostris gravissimam iram et offensam Dei. Quantum hæc res me tum commovebat, tibi nisi fallor impartiebar. Ea nunc in animo meo ita renovata est, et nocte dieque mihi ita in perpetuis cogitationibus meis versatur, ut nullum dictum ESAIÆ, JOANNIS vel PAULI, vel fixius mihi possit inhærescere vel majus pondus auctoritatis apud me habere. An aliquid monitione patris ad sequendum gravius? *πατρὸς παράφασις ἀρίστη* cecinit prudentissimus GREGORIUS NAZIANZENUS. An aliquid ultima patris voluntate, et extremo testamento, ad religiosissime conservandum sanctius? nam has ego extremas literas, hanc etiam extremam vocem excipiebam. An hoc mihi leviter imperabat? An non eo tempore, quo anima ejus jam brevi tempore ad Christum evolatura, de Christo et quæ ad Christum pertinebant philosophata est? Quum ego ergo tanto paternæ monitionis sacramento obstrictus sum, nihil prius habeo, ornatissime CHECE, quam ut te in visceribus Jesu Christi rogem, ut, quemadmodum tu semper, cujus ego rei locupletissimus testis sum, ex quo primum ulla familiaritas inter nos intercessit, teipsum ad omnes res honestas persequendas, non ad ullas vel minimas contentiones susci-

tandas, ducem præbuisti; ita aliis omnibus, vel his qui in te iniquissimis fuerint animis, ad tranquillitatem inter nos omnes constituendam te auctorem principem præbeas. Nam, quemadmodum illud erat ad æquitatis tuæ laudem præclarissimum, ita hoc erit et ad prudentiæ tuæ commendationem, et omnium nostrorum utilitatem perpetuum et immortale monumentum. Et quamvis ethnici quidam honestum bellum inhonestæ paci præferant, licet neque id CICERONI placeat, tamen vereor ut possint nobis Christianis, nobis, inquam, quos idem literarum, virtutis, et honestatis studium in unum domicilium conclusit, quos arctior quædam necessitudo conjunxit, quos tanta literarum et Dei voluntatis cognitio instruxit, satis esse justæ caussæ, ut sic nonnunquam excandescere, sic semper in diversa studia distrahi ullo modo liceat. Et hic puto singulis nobis usurpandum illum Psalmi versum, *Nec declines, Domine, cor meum in verba malitiæ, ad excusandas excusationes in peccatis.* Si pax nobis et animorum conjunctio in integrum restituta fuerit, tum satis me reliquisse Cantabrigiam, juxta patris monitionem, hoc est, e tanta dissensionis confusione liberatum esse putabo. Sin minus, quod omen obruat Deus, suavissimæ familiaritati tuæ totum me dedam, et omnibus reipsa placere, nemini vel verbo displicere conabor: si neque hoc bene successerit, ab academia, quam primum potuero, discedam. Has literas sic miseras, ut vides, et fere flentes, et ab omni sensu præterquam doloris vacuas, ingemiscens admodum cogitatio mea vix inter lachrymas meas mihi expressit. Nihil sermone literarum tuarum ad solatium, et doloris levationem potest esse exoptatius. Saluta quæso officiosissime HENRICUM CUMBERFORDUM nostrum. Jesus Christus, etc.

XXII.—TO SIR WILLIAM PAGET, (2, 22).

Asks his interest in getting the Greek professorship, founded about three years ago [in 1540], by the king; there are two other candidates for the same. Ascham pleads that he had been appointed with a salary by the university to lecture on Greek in St John's College, before the regius professorship was founded. He also says that he has written the public dispatches of the university for the last twelve years, and that he has in the press a book about archery, which he hopes to present to the king before he departs, *i.e.* for the siege of Boulogne, in July, 1544.

[1544.]

rnatissimo viro. Dom. Gulielmo Pagetto, regio secretario.—Quam omnium, qui sese literis dediderunt, commune perfugium bonitas tua sit, optime ornatissimeque vir, communis omnium fere bonorum vox est et prædicatio. Quæ sane res facit, ut ego nunc nec magnitudines negotiorum tuorum, quibus te propter singularem prudentiam tuam prudentissimus princeps præfecit, ullam rationem ducam, nec tenuem mei ipsius conditionem, cui me mea fortuna subjecit, ulla in memoria habeam; qui sic te a gravissimis gravissimorum horum temporum negotiis, quibus in singulas horas circumfusus es, ad hanc meam caussam, licet non maxime necessariam non minime tamen nec tibi ad agendum honestam nec mihi ad obtinendum exoptatam, abstrahere studeam. Hujusmodi res est.

Græcæ linguæ professionem quam proximo hoc triennio munificentissimus princeps noster publice in schola Cantabrigiensi instituit, ambiunt duo juvenes, et literarum ornamentis exculti, et summis summorum amicorum præsidiis adjuti. Ego quum hos ope et gratia amicorum æquare nulla ex parte potuerim, non modo omnem spem sed omnem etiam illius rei vel cogitationem abjeci, donec

rumor quidam apud nos in Academia percrebuerit, regiam majestatem statuere ei, qui in Græca lingua peritissimus esset, illud manus tribuendum fore. Qua re audita, multi docti viri de me (quam vere, nescio) optime sane sentientes me non tam obtinendi spe quam illis morem gerendi voluntate incitarunt, ut Londinum irem, periclitaturus, nunquid Deus orphanorum et pauperum qualis ego sum adjutor meam etiam caussam promovere vellet, qui optime semper potest et incredibiliter sæpissime solet. Dum ego hic in aula inter obscuriores homines obscurissimus verser, nec eruditionem meam quæ ipsa perquam exigua est in contentionem cum illis duobus committere, omni amicorum ope destitutus, ausus fuerim, nec, si maxime auderem, ullam viam qua illud facerem scirem: ecce subito tu, legatione tua ut omnium in ore est prudentissime confecta, domum revenis, cum summa omnium optimatum et infimorum congratulatione. Quod ego tum forte præsens, ex læto hominum aspectu qui in te omnis conversus est, et ex perpetuo omnium de te sermone, et eo quidem laudum tuarum plenissimo, facillime intellexi. Tum cepi ego multas cogitationes versare, ecquisne tu, quasi Deus ἀπὸ μηχανῆς a Deo Optimo Maximo non solum ad Reipublicæ salutem sed etiam ad meæ caussæ susceptionem mittereris. Nam vel tum sperabam summam illam probitatem tuam, qua Regiam Majestatem tibi summe benevolam conciliasti, qua omnium hominum voluntates et studia ad te diligendum aggregasti, qua literas et earum cultores unice amplecteris, qua caussas omnium prudentissime conficis, ad meam etiam caussam aliquid adportaturum. Quamobrem, ornatissime vir, si Regia Majestas opera et gratia tua hoc munus Græcæ linguæ profitendæ, modo eruditio mea non ineptissima inveniatur, mihi concesserit, ut quod res est loquar, remuneratio a me nulla expectari potest, sed totum hoc beneficium illi feres

et ab eodem satis copiosum fructum reportabis, qui dicit *Quicquid feceritis uni ex minimis istis, mihi feceritis.* Quod dictum ab hujusmodi auctore profectum nunquam inane aut irritum fore tu ipse optime nosti. Si quæris momentane ulla sint quæ caussam meam adjuvare possunt, sunt quidam nonnulla et ea non levissima. Nam antequam Regia Majestas lectionem suam in Academia instituerit, fui ego adscitus totius Academiæ suffragiis cum satis luculento stipendio ad Græcam linguam publice profitendam; et ex eo tempore Græcam linguam quotidie in collegio D. JOANNIS, ubi ego socius sum, prælegi. Literæ præterea, quas Academia ad Regiam Majestatem sive ad quoscunque alios honoratos viros hos duodecim annos dedit, a me semper scriptæ sunt.

Scripsi etiam librum ad Regiam Majestatem, qui nunc sub prælo est, *de re Sagittaria*, quam apta sit Anglis, quum domi tum in bello, et quomodo certa quædam ejusdem ars tradi possit, ut plenissime ad perfectionem ejus ab omnibus Anglis discatur. Hic libellus, ut spero, quum apparebit in lucem, (quod fiet Deo volente ante Regis protectionem) nec obscurum amoris mei in patriam signum, nec mediocris meæ eruditionis mediocre testimoniun erit. Qualis sum satis noverunt Dominus CICESTRENSIS, REDMANNUS, et RIDLÆUS, sed optime JOANNES CHECUS si adesset, quicum in studio Græcarum literarum hos aliquot annos conjunctus fuerim. Et hæc sunt a me non ficta, ut nimis insolenter me ipsum jactem atque venditem; sed absque omni arrogantia, a qua longissime abesse cupio, dicta, ut caussam meam apud te, ornatissime vir, quantum possem adjuvem. Si ægre fers, quod his literis meis tempora tua atque negotia impediantur, tibi ipsi hoc assignare debes, qui sic spectatissima quadam bonitate præstas, ut omnes ad eam a qui optima sperant provoces. Postremo quicquid in hac re facies,

non mihi solum sed literis et Christo Jesu, qui me ut scriberem ad te excitavit, facies. Quem in singulos dies precabor, ut te literis benevolum, et reipublicæ salutarem perpetuo conservet.

XXIII.—TO CHEKE, (2, 15).

Complains of quarrels in the college since Cheke's departure, especially in consequence of Ascham's patronising Grindal. He refers to Archbishop Lee as either dying or already dead, and hopes the bishop of Westminster will succeed him. As he was sealing his letter, he received a message from Madew and Bill, asking him to recommend Grindal to Cheke in London, which he accordingly does. Lee died Sep. 13, 1544. I cannot explain the initials in p. 54. See many names of Fellows of St John's, in a letter to Ireland, dated July 8, 1848. [About Sep. 13, 1544.]

Ornatissimo viro D. Joanni Checo.—Quo majorem voluptatem, semper præsens ex præsentis tui prudentia, in domesticis nostris motibus sapienter sedandis, literarum studiis diligenter excitandis capiebam, ornatissime vir, eo gravius equidem et acerbius nunc fero, talia tempora post tuum digressum esse consequuta, ut eas literas ad te pernecessario scriberem, quæ mœrorem meum præcipuum potius, ex desiderio consiliorum tuorum quibus caruimus, quam ullam communem lætitiam, ex fructu eorundem quibus non omnes usi fumus, declararent. Eo enim nunc perducimur, ut quid jam amplius ex consensu illo bonorum, ut putabatur, ad literas excolendas, ad turbulentas quorundam hominum intolerantias coercendas, licet multum semper caussæ susceptæ honestate nixo, plurimum tamen prudentiæ tuæ moderatione hactenus retento, sperandum sit, nescio. Ita omnibus operibus a quibusdam elaboratum est, ut ego, per quem illi ipsi aliquid sunt, nihil jam in posterum momenti, non ad ornandum meos qui semper tui, si qui alii, fuere, sed vix ad hanc tenuitatem meam

tuendam, expectare queam. Nam nuper, ut rem tibi omnem patefaciam, quum ego in discernendis lectoribus nostris GRINDALLUM meum propter hominis indigentiam adjutare studiosissime cupiissem, ad illiusque consilii effectum non omnem rationem, sed eam solum quam honestissimam maxime tibi probatum iri sperabam, adhibuissem, et tantummodo ad M[adæum] B[illum] A . . ., et cæteros illius notæ viros, nec id ante unum aut alterum diem quam res conficeretur, caussam illam detulissem; ecce tibi F . . . et B . . . tuus, consilio sive suo sive H . . . sive utroque perfidiosissimo, junctis copiis cum S . . . et suis, M . . . P . . . et nos omnes de vetere nostra auctoritate dejecere, et quum per nos idem quod jam factum est perficere potuissent, ita tamen belle M . . . A . . . me et M . . ., quod ille ipse fatetur, contempserunt, ut apertis vocibus jactarint se citra nostram opem et posse et velle quemcumque pro arbitratu suo designare. Quod factum si aut probandum aut ferendum sit, prudentes illi quidem et frugi homines, qui undique utilitati suæ consulere possunt; stulti alii, qui ut honestam caussam non desererent, et sese ludibrio et suos discrimini extremo subjecerunt. Quos turbulentos homines, ut ego tum, præ omni in desiderio meo explendo et in GRINDALLO meo tuendo utilitate fortiter contempsi, ita etiam nunc me in eo consilio constitisse sicque per omnia fecisse, vehementer gaudeo atque glorior: ut si postea ex hac tempestate aliquod malum in communes collegii nostri rationes, quas hactenus sartas tectas sola consilii tui gubernatio servavit, redundaverit, et quo turbine illud acciderit, tu a quo non solum amari sed in omnibus factis meis probari volui, plane intelligeres. Sed de levi caussa nimis gravem offensionem me fortasse suscepisse dicis. Profecto, ut leve putetur præsidis nostramque senioriam auctoritatem spretam et circumscriptam fuisse! ut hoc condonem, meas

spes omnes eo tempore, quum vel ad tuendum meos vel ad lædendum malevolos maxime valerent, inanes cecidisse! ubi nec benevolentia mea ad leniendum, nec facultas ulla nocendi, ad reprimendum tantum illorum odium aliquid momenti habuit! ut perpetuæ oblivioni hoc dem, GRINDALLUM meum, ita literis excultum, quod ego certo scio, ut, quum a te ipso et SMITHO discesseris, in Græcis literis nemini in hac academia concedat, ita paupertate oppressum ut nec alacritas ad studium nec mediocritas ad victum illi suppetat, ita benevolentia mihi conjunctum ut ejus commodum incommodumque meum plane existat, a literis quibus excelluerit, a studiis quibus se totum dederit, a me quicum conjunctissime vixerit in perpetuum divelli! Atque, ut breviter dicam, ut offensiones omnes acerbaque vulnera, quibus vel res nostra publica vel ego affligimur, levissime perferantur, tantam tamen hominum fraudem, perfidiam, calumniam, jactationem et intolerantiam, quæ non jam restincta et sopita conquiescit, sed potius hoc improbo facto quod in malis semper usu venit, quasi novis viribus et alimentis hinc assumptis, in graviorem aliquem aliquando casum inflammata exardescit, pati nullo modo possum. Nam profecto, ornatissime vir, omnium præteritarum rerum eventum quantumvis calamitosum, communis concordiæ caussa oblivione delerem: nisi acerbius quiddam horum hominum consilium nimis perfidiosum in nos et literas portendere, vehementer pertimescerem. Etenim, ubi lucrum non leges, venter non literæ, obscuræ perfidiæ non aperta consilia, πολυπραγμοσύνη ἐκ ἐπιείκεια, furores abjectorum et indignitas non prudentum moderationes et auctoritas dominatur, quid amplius vel ulli honestorum hominum consensioni, vel aperto alicui patenti et simplici sperandum sit, non intelligo.

Et hæc de publica re; nunc si vacet tibi, pauca de me. Ex profectione tua nihil unquam institui, ornatissime vir,

cujus non te tacitum probatorem solum sed quasi præsentem spectatorem esse volui. Quod ut perficerem, multo quam antea diligentius literis, violentis legibus custodiendis, quieti retinendæ totum meipsum tradidi. Quod consilium meum quatenus in cæteris rebus omnibus, et in hac etiam novissima re persequutus sum, M[adæus] et B[illlus], a quibus nunquam discrepabam, testificari possunt. Cujus etiam quieti consilii, quo malevoli illi ad suam libidinem insignem ad meum mærorem ingentem abusi sunt, maximum et honestissimum fructum percepissem, si non prudentiæ tuæ gubernatione his temporibus caruissem. Quamobrem, sic de ASCHAMO tuo perpetuo existima, ut de homine, qui omnes injurias odia et contumelias prius deponeret quam minimam benevolentiæ tuæ partem dimitteret. Tibi igitur me et omne hoc negotium trado, ut pro arbitratu tuo modereris, quamvis nec ipsa voluntas mea aliquid sit immutata, sed perfidorum hominum incredibilis perversitas his literis potius expressa, qui, quum me, nisi tu aliter vis, abs se, quem firmissimum retinere potuerunt, abalienaverunt, de veteri tamen mea in communi caussa tuenda sententia minime depulere. Impera igitur mihi quicquid vis, spero tamen effectum iri, ut tua salubri monitione, auctoritas M[adæi] quam omnes sequi debemus, non amplius contemnatur, seniorum ratio habeatur, πολυπραγμοσύνη insolens jactatio eo, quo locus et ordo postulat, coerceatur: ut aliquando præmia literarum et honestatis, non in omnium officia sese ingerendo intercipiantur, sed in studia diligenter abdendo conferantur. Nam nisi prudentiores observemus, leges nostras custodiamus, studia literarum excitemus, firma aliqua concordia inter nos consistere non potest. Cognosce igitur, prudentissime vir, ac de nobis ac de rebus nostris quicquid vis statue.

Hæc de me publico, nunc de me privato. Dominus meus EBORACENSIS, ut scis, moritur, quo fato fortunulæ

nostræ multum imminutæ sunt. Sed ea res minime omnium me angit. Tamen de alio domino cogito, et de eo qui [est] LÆO successurus multum spero, quicunque is fuerit: nihil in votis majus habeo quam ut optimus præsul WESTMONASTERIENSIS ei succedat. Tu si vis, trades me cuicunque vis; sed si tibi ipsi, nihil spe mea esset expletius. Si aliquid tale in posterum cogitas, felicem me vel levi aliqua significatione redde.

Quum has obsignarem literas, ecce MADÆUS et BILLUS ad me, de GRINDALLO ad te mittendo: quæ res propter arctam meam cum eo conjunctionem aliquid commovit, propter utilitatis tamen suæ rationem immensa lætitia perfudit. Quem hominem de optima nota, ut CICERO noster loquitur, tibi commendo; quemque diligentia et amore observantissimum, doctrina et studio tuo aptissimum, taciturnitate, fidelitate, et abstinentia honestissimum, ad quodvis opus tuum faciendum demississimum fore, recipio atque promitto. Quamobrem si ad eam voluntatem, quam vel tu olim tua benevolentia vel nuper B[illi] et M[adæi] commendatione contulisti, novus cumulus his literis meis accedat, non in illum sed in me totum illud beneficium collocatum esse putabo. Dominus Jesus solem illum illustrissimum orientem, patris patriæque spem maximam, fidei, tutelæ, consiliique tui quadrigis commissum, ab omni occasu immunem sustentet et tueatur. Vale in Christo Jesu.

XXIV. TO A FRIEND AT YORK, (2, 17).

Tells him that archbishop Lee gave him a pension of forty shillings three years ago: half of which, due at Michaelmas, had not been paid, in consequence of the archbishop's death. He asks his friend to get the money, or instead of it, a book called *Rhetores Græci* out of Lee's library: also he wishes to be allowed to edit a work on the Pentateuch which Lee had left in manuscript.

[about Nov., 1544.]

Quidam Amico Eboracensi.—Humanitas tua facit, ornatissime vir (quam omnes tibi singularem tribuunt), ut ego omnis humanitatis oblitus te, cui obscurus et ignotus sum, literis meis interpellem. Pernecessaria tamen res mihi incumbit, ad quam expediendam, quia tu solus is es, qui tantum facultate potes quantum vis et tantum humanitate tua vis quantum potes, inprimis ad te scribendum esse duxi. In qua re opem tuam non opes ullas expecto et requiro. Ex obitu reverendissimi patris et domini mei EDVARDI EBORACENSIS dolorem cum plurimis communem, jacturam præcipuam et prope singularem accepi. Hic ante triennium omnem meam observantiam, obedientiam, et servitutem sibi firmissima fide mea devinctam, tenebat stipendio annuo dato quadraginta solidorum. Quæ pensio non exhibitionis ut loquimur, sed mercedis nomine mihi quotannis ad festum Annuntiationis MARIÆ, et D. MICHAELIS soluta est. Cujus rei locupletissimus testis esse potest D. LANGERIGGUS, qui tum præsens fuerit, quum reverendissimus pater fidem meam sibi obligabat. Viginti solidos hoc proximo superiore festo MICHAELIS recepissem, quam pecuniæ summam eo justius me posse exigere videor, quod ceteri reverendissimi patris famuli omnes, ut intelligo, integra stipendia sua obtinuerint. Qua pecunia si carerem, eo gravius ferrem si solus carerem. Et quum ea pecunia nec ita magna sit, ut pensio ejus his qui reverendissimi patris voluntatem exequuntur gravis esse possit, nec ita exigua, quin tenues studiorum meorum rationes plurimum sit levatura; obsecro te per humanitatem tuam, humanissime vir, et per eam voluntatem tuam qua literas et literatos omnes unice fovere diceris, ut tantum laboris, opis, et gratiæ tuæ, huic petitioni meæ tribuas, quod sine magna molestia tua fiat, quantum ad hanc exiguam pecuniam obtinendam

satis esse potest. Pecuniane mihi solvatur an aliquot ex ejus Græcis libris mihi concedantur, non magnopere curo; præcipue si illi in numero oratorum, philosophorum, aut historicorum fuerint. Est liber Græcus, qui *Decem Rhetores* nominatur; continet enim orationes ÆSCHINIS, LYCURGI, DINARCHI et aliorum; hunc vehementer expeto, quia apud nos parabilis non est. Istum librum si vel ad eum modum quem dixi, vel pecunia mea mihi comparare potueris; rem non gratissimam solum et perpetua recordatione mihi usurpandam, sed omni mea observantia tibi compensandam facies. Et hæc omnis mea petitio est, quam tibi significandam hisce literis esse duxi. Ad quam adjuvandam literas ornatissimi præsulis D. GEORGII DAII CICESTRENSIS episcopi, facillime paravissem, nisi in hac ego semper fuissem sententia, hujusmodi omnia intempestiva literarum subsidia, prudentibus viris non tam molesta, quam supervacanea existere. Quamobrem me et caussam meam omnem in unius tui benevolentiæ sinum depono; cui tantum tribues quantum vis, tantum scio voles quantum ipsa caussa, literarum studia, tenues fortunæ meæ, sive singula hæc petere, sive ea universa exigere, ullo modo videri possunt.

Est et alia res quam tibi participare volo. Reverendus pater mihi ipse narrabat, se scripsisse in universum *Pentateuchum* MOSIS, et quantum ego tum ex sermone ejus elicere potuerim, in animo habere ut liber ille excusus in vulgus appareret. Si hic liber opera tua in lucem et conspectum hominum prodire potest, ea res et tibi præclaram laudem et reverendi patris nomini immortale decus, et Christianæ religioni omni immensum quendam fructum et emolumentum aliquando est paritura: quum tam pauci sunt ex veteribus, qui eos libros fuse planeque explicare videntur. Si munus præfandi in eos libros mihi imposueris, non onus sed honorem eximium mihi

attuleris. Quam operam libentius susciperem, ut auctori libri nescio cujus PASQUILLI respondeam, qui præter alias maculas gravissimas nomini reverendissimi patris aspersas, tribuit ei etiam in dialogo quodam personam indoctissimi et barbarissimi quæstionistæ: quum ego tamen noverim illum omnis elegantiæ et puræ dictionis amatorem præcipuum, ad quam rem perpoliendam non me semel exhortatus est. Hujusmodi hominum obtrectationes silentio prudentissime obruerentur, si non immoderate nimis procacitate linguæ abuterentur. De commentariis reverendissimi patris in lucem divulgandis plurimi hic idem quod ego sentiunt: facias tamen, prudentissime vir, quod tibi hac in re consultissimum fuerit. Si de universa harum literarum ratione, quum primum opportunitas tabellarii oblata tibi fuerit, quid sentias tribus verbis significares, singulari humanitati tuæ hoc esset tribuendum. Vale.

XXV.—TO JOHN SETON, (2, 18).

Speaks of the departure of Grindal, and of the death of Archbishop Lee; and proposes to secure, if he can, the patronage of the bishop of Winchester instead of Lee's, which he had lost.

[About Nov., 1544.]

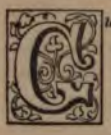
Joanni Setono.—Quid scribam nunquam mihi deesse potest quoties ad SETONUM scribo. Quod sane libenter semper facio, nunquam tamen libentius quam hoc tempore, quum me et mea sponte currentem vehementer ad id incitavit etiam WATSONUS noster. Ecce THOMAS THWATUS tuus discipulus est, ad cujus rei effectum, mirifice singuli sed potissimum THWATUS et MADÆUS, et id tua caussa, elaborarunt. Qua in re quicquid ego feci, abundantia amoris erga te feci, et illud totum quicquid fuit, et jampridem debeo tibi, et plus eo, si usus ad id unquam

tulerit. De GRINDALLO meo, de qua re mecum aliquid B[illus] noster, stomachari tibi non possum, cui aliquid certo scio tribuisses, si aliquid tibi rogatu meo imposuissem. Amisi ego fidelissimum amicum, amisit collegium doctissimum virum, cui parem, quod audeo dicere, quum a WATSONO discesseris, non habemus.

Hinc migravit, ut scis, in meliorem sedem reverendissimus pater et dominus meus D. EBORACENSIS; ex cujus obitu animus meus dolorem cum plurimis communem, fortunæ meæ jacturam præcipuam et prope singularem exceperunt. Alius dominus mihi quærendus est. Nemo omnium est, cui potius me et omnem observantiam meam traderem, quam ornatissimo WINTONIENSI tuo, qui quum sit omnium doctissimus, quid etiam docti sint optime novit. Molestus esse ei non cupio, nec tam opes quam opem ejus requirere volo. Puto me usui illi aliqua ex parte esse posse. Si tu ita vis, scribam ad eum, vel Græce vel Latine vel utrumque, vel ex alterutra lingua versum vel ex meo cerebro profectum. Sin tu non vis, non faciam. Quid mihi in hac re faciendum est, tu optime potes vel consulere propter prudentiam, vel monere propter amicitiam, vel imperare propter auctoritatem. Quas singulares facultates, sive ingenii sive bonitatis tuæ, ut in aliis rebus singulas sæpenumero periclitatus sum, ita in hoc gravi flexu fortunarum mearum, non sine gravi causa universas vehementer expecto. Si me amas ergo, quam primum poteris, quid auctor mihi eris literis tuis suavissimis mihi significa. Te in quartanam incidisse graviter fero, quod consilium meum in ea re requiris amanter accipio. Quod igitur vel usu vel auditione cognovi, id tibi libenter defero, id quod ut plurimum prosit tibi vehementer exopto. Rescribe quæso; nihil literarum tuarum sermone dulcius esse potest. Vale.

XXVI.—TO W. GRINDAL, (2, 19).

Laments his absence, and speaks of his cubiculum or college-room where he no longer saw Grindal; also of the quarrels and heart-burnings which had lately been going on in the college.

 *ul. Grindallo suo.*—Quo arctiore benevolentiæ vel pietatis potius necessitudine nos inter nos aliquot hos annos conjuncti fuimus, eo et acerbius digressum tuum quotidiana cogitatione usurpo, et molestius oculos meos in his hominibus intuendis defatigo, qui in nos deferendo perfidiæ crimen subire, quam in te tuendo amicitiæ nomen retinere maluerunt. Quam eorum sive malevolentiam, sive contumeliam, sive injuriam, utriusque sane nostri acerbissimum dolorem ut communi concordiæ demus, ut literis et magno illi CHECO remittamus, ut Christo Jesu hoc totum quicquid sit condonemus, nostram tamen suavissimam vitæ consuetudinem ita proditam et distractam esse, haud secus fero quoties de ea cogito, (toties autem cogito quandocunque te in cubiculo meo, in cibo, in ambulationibus, in studiis meis non video), quam hi homines faciunt, qui grave aliquod vulnus faciei inflictum et eminens, ab inimicissimis acceptum, cicatrice nulla nisi deformissima obducendum identidem in speculo contemplari solent. Nec vulnus certe ulli ullum humanæ societati gravius imponi potest, quam ab eo abstrahi, quem in omni pietatis officio carissimum, morum suavitate conjunctissimum, obsequio pupillum, consilio veluti tutorem quendam semper habere licuerit. Qui ergo te mihi abstulerunt, mi GRINDALLE, non divitias sed ipsam vitæ meæ animam exhausisse videntur. Quorum opera eloboratum est, ut necessario ad ea remedia compingamur, quæ ut sunt extrema in amicitia, ita vel rarum vel obscurum semper consolationis levamen afferre solent; et quæ partam

amicitiam tueri, non veterem cumulo aliquo et accessione augere possunt. Literas dico, quarum crebritate non solum utriusque nostrum absentis desiderium deliniri, sed notitia nostra hactenus semper mutuis officiis culta sanctissime et confirmata, utcunque contineri potest. Dum hæc scribo, mi GRINDALLE, quantum angor vel stomacho propter hominum indignitatem, vel mœroris acerbitate propter absentis tui desiderium, melius tu cogitatione quam ego scriptura colligere potes: ab ea re igitur paululum abducere me ipsum volo, ut scias quid hic rerum geratur. CONIERUS et ego in cubicula nostra, et si vis in studia nostra in singulos dies abdimus, te optamus, jucundissimum consuetudinis tuæ fructum desideramus. *Desunt reliqua.*

XXVII.—TO ARCHBISHOP CRANMER, (2, 51).

Asks the Archbishop to grant him a dispensation, that he may not be obliged to eat fish, which he says always disagreed with his stomach, but may eat flesh on fast days. He alludes, in very general terms, to the studies and theological disputes going on at Cambridge, and also to the boyish age of the students, none of whom carried on their studies to any degree of perfection, as formerly. He says that Cheke's departure from Cambridge [July 10, 1544] to be tutor to Edward VI, had done great harm to that univerrity.

[Jan. 1545.]

Reverendissimo in Christo Patri ac Domino, Domino Thomæ Cantuariensi Archiepiscopo, literarum patrono maximo—Nec tibi novum literas ab obscuris et ignotis hominibus accipere, nec homini mei loci insolens et inauditum esse potest, ad tantum virum libenter velle scribere, ornatissime præsul. Nam dum in te tantum emineat bonitatis et eluceat ad quemvis provocandum, et nobis, qui nosmet

ipsi literarum studiis dederimus, tot monumenta suppetant ad excitandum; dum alter rerum inopia urgeatur, alter studio sese venditandi efferatur; singuli singulis, et una aliqua certe caussa fere omnes, vel necessario compulsi vel sponte sua adducti ad id faciendum fuerint; literas profecto nec tibi accipiendi occasio nec nobis scribendi opportunitas unquam deesse potest. Novum ergo non tibi usu recipiendi, sed novum fortasse more scribendi, novus homo a te postulo, eruditissime præsul. Quod veteri tamen non novo aliquo modo ut accipias, omnem veterem humanitatem tuam vehementer rogo. Rogo autem, non opes tuas aut quicquid illius generis sit, sed opem tantum tuam et aliquam gratiæ et auctoritatis tuæ partem, quæ et tibi erit ad tribuendum facilis atque prompta, et eadem mihi ad capiendum optata admodum erit et jucunda. Verum si quis sim et quid petam scire aves, is sum profecto, quem fortuna tenuem et obscurum, sedes Cantabrigiensem, institutum vitæ perpetuum literarum cultorem, natura imbecillem valetudo melancholicum reddit.

Sed quorsum hæc pertinent? dicis. Ut scias, quum Dei inprimis provisio, amicorum aliquid cura, nonnihil mea me voluntas, omnem ut ætatem meam in literarum studio contererem, commovisset, atque in ipsam studiorum viam non infeliciter ingressus fuissem: ecce tibi, partim otiosum hoc literarum studium, et vitæ institutum quod sequor, partim situs loci et cœli intemperies in qua vivo, partim imbecillitas naturæ et febris quartanæ vis qua non paucos menses gravissime jactabar, ita omnes salutis meæ et salubrioris sanitatis rationes, vel urgent hæc singula vel opprimunt universa; ut eum cursum, quem in literarum studio conficere instituerim, nec constanter ad laudem nec diligenter ad usum diu tenere potuero. Itaque quum nec meæ me fortunæ sinant hoc solum sedis mutatione

vertere, nec mea voluntas, et animi inductio gestiant vitæ institutum relinquere, nec curatio ulla possit naturæ imbecillitatem corrigere, nec tempus adhuc voluit amissas vires restituere, vel colluviem illam fæcemque melancholiæ et reliquias quartanæ febris ejicere: et quum me contra ab optimo remedio victusque ratione excludunt partim constitutiones humanæ, in quas impetum facere nefas esse duco; partim superstitiosæ aliquot hominum conscientiæ, quarum nullam ducere rationem iniquum esse scio; quum inquam, fortunarum angustia, loci intemperies, studiorum rationes, naturæ imbecillitas, melancholiæ vis, lex dura, hominum sive imperitia sive superstitio, gravi impetu in salutem corporis facto, immensum in modum cursum studiorum meorum impediunt; rogo dominationem tuam per hanc Academiæ sedem, quam incolo, per vitæ studiorumque rationem quam sequor, per naturæ valetudinisque imbecillitatem, qua graviter implicatus premor; ut ego, auctoritate tua, non amplius tenear ea traditione, qua certus ciborum delectus certis temporibus præcipitur. Quam meam petitionem nec cura carnis ad concupiscentiam finxit, nec licentia ulla ad insolentiam subornavit; sed salutis meæ ratio tantum, ad expeditiorem studiorum meorum progressum excogitavit. Cujus si compos fuero, vulgi nec in offensam nec in sermonem efferendo, sed tacite, considerate, quiete, abstinenter cum gratiarum actione usurpabo. Qui nemini nisi desperato morbo laboranti hanc libertatem concedunt, perinde faciunt, ac hi homines solent, qui nunquam ædes suas nisi vetustate ruinosas et jamjam collapsuras reparant. Frugi patres familias aliter faciunt, aliter periti medici, qui non sero medicinam parant, at principiis semper obstare solent. Itaque, qui nunquam nisi desperata salute hujus divini beneficii usum hominibus impartiunt, et imperiti sunt, quid prudens in omnibus rebuspublicis provisio facit, et

nimis insolenter abutentes sunt divinitus nobis dato bono, quo tempore usus ejus aut nullus aut exiguus esse potest; quum tamen hujusmodi bonum bonum non est quia externum est, nisi ex ea parte tantum quatenus usus aliquis ejus consequatur. Cibo ergo non ad desperatos morbos inutiliter abuti; sed ad salutem vitæ nostræ retinendam accommodare debemus, jubente ipso Paulo: ubi ait, *Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆν. τοῦτο γαρ πρὸς τὴν ὑμετέραν σωτηρίαν ὑπάρχει.* Sed hanc causam urgere nec loci opportunitas nec epistolæ modus nec temporum tuorum ratio nec rei ulla obscuritas requirit, eruditissime præsul. Unum hoc tamen tacitus præterire nullo modo possum, quod HERODOTUS in *Euterpe*, de sacerdotibus Ægyptiis memoriæ prodidit. Hi homines, quum ab illis tanquam ab ipsis fontibus omnes artes omniaque disciplinarum genera profluxerunt, quod HOMERUS, PYTHAGORAS, et PLATO, tres viri omnis doctrinæ et ingenii principes, eo nomine Egypto peragrata intellexerunt, in studio literarum semper versati, et in naturæ virtutisque contemplatione omnem et mentis cogitationem et ætatis cursum conterentes, ab omni piscium esu, religione quadam obstricti, perpetuo abstinebant, ob hanc caussam solam, sine omni controversia, ne ignea vis ingenii atque præstantia ullo frigido succo, quem esus piscium ingeneraret, extingueretur. Et hic inique comparatum est, ornatissime præsul, ut quum tot superstitionum genera ab Egyptiis, quod facile probari potest, primum ad Græcos deinde ad Romanos redundarunt, post in nostra tempora per sentinam illam Papisticam derivata sunt, unum istud præclarum sapientissimorum virorum consilium ac remedium ad doctrinam amplificandam susceptum, sic esset vel ab indoctis propter imperitiam, vel ab imbecillis propter superstitionem, cum magno magnorum ingeniorum incommodo, nobis interceptum. Itaque quum nemo melius quam dominatio

tua intelligat, unde hæc consuetudo orta sit, a quibus alta atque fota sit, per quos ad nos deducta sit, et per quos potissimum ad nos pertineat: et quum omnis sit esus piscium vernis temporibus ineptus, uliginosis locis inutilis, studiorum nostrorum rationibus insalubris, valetudini melancholicæ pestiferus, et stomacho meo semper odiosus, precor te per literas ipsas, quibus omnia tribuere soles, ornatissime præsul, ut quemadmodum ego in possessionem hujus libertatis irruere nunquam instituerim, ita per tuam auctoritatem liceat mihi quiete in eam immigrare. Quam si integram recuperare, et in ea sedem ac domicilium collocare non permittis, at saltem vel pedem ponere, et in ea si non domum ad habitationem, certe diversorium aliquod ad commorationem, condonare mihi velis.

Nummum quo rediman istud mihi, nullum habeo, præter unicum illum exiguum, quem concredidit mihi cœlestis ille paterfamilias, quem profecto integrum, ut aliqua veteris libertatis possessio redhibeatur, vel e Græcis Latine vertendo, vel publice in Academia, vel privatim in hoc collegio sive Græcum sive Latinum pro tenui mea facultate prælegendo, ad arbitrium nutumque dominationis tuæ erogabo. De hac re aliquid a te, vel hac lata conditione, in summa ista gratia et auctoritate tua, me impetraturum spero, quum ego certus sum quod quantum apud alios magna pecuniæ vis extorquendo possit exprimere, tantum apud dominationem tuam ipsum literarum nomen exorando soleat obtinere. Et ipse etiam scis, hujusmodi libertatem æquius literarum studiosis, ad salutem suam retinendam dari, quam ullam licentiam, in nescio quos homines, ad libidinem suam explendam conferri debere. Rem omnem cognoscis, cui tantum tribues quantum vis, tantum scio voles quantum honesta petitio ab æquissima auctoritate sperare, et literarum cultor ab earundem vero antistite et summo patrono expectare debet.

Et quia longo sermone literarum mearum jampridem scio me nimis insolenter humanitate tua abusum esse, et omnes verecundiæ fines transisse: libet profecto nunc ipsius * CICERONIS consilio uti, et bene naviterque impudentem esse. Si cupias igitur scire, quam floreat academia, quis fructus literarum apud nos sit, meam sententiam sic paucis explicabo. Ad sacrarum literarum cognitionem viam affectant plurimi, ad eum tamen diversi homines diversa voluntatum studiorumque ratione delectati, alium atque alium aditum sibi patefaciunt. Quidam et hi sane multi insano tamen judicio immensum quantum Pigio tribuunt; et in illa controversia de Peccato Originali, ac Prædestinatione Dei, ejus vestigiis insistentes, præcipites in errorem ferri malunt, quam cum divo AUGUSTINO rectam viam persequi: qui, et ingenii eruditionisque præstantia superiore et industria, opportunitateque id plenissime illustrandi majore, reliquos omnes, qui ætate aut antegressi aut subsequuti sunt, superavit. Alii ad quotidianam verbi Dei lectionem, AUGUSTINI inprimis sententiam et eam quam possunt maximam linguarum cognitionem quasi subsidio comparant. Linguæ passim ab iis discuntur, qui quum discendi, tum intelligendi magistri optimi habiti sunt: ut nec ratio propter infantiam nimium obmutesceret, nec oratio propter imprudentiam loquaciter insolescere queat. Ad hanc rem PLATONEM et ARISTOTELEM, ex quorum fontibus inter Græcos loquens illa prudentia optime hauriri potest, adhibemus: ad quos, e Latinorum turba, solum fere CICERONEM adjungimus. HERODOTUS, THUCYDIDES, et XENOPHON, tria temporum, veritatis, et Græcæ eloquentiæ lumina, magnum splendorem ceteris studiis nostris apportant. HOMERUS, SOPHOCLES, et EURIPIDES, elegantis omnis doctæque poeseos hic fons illi duo flumina,

* *Ad Fam. L. v. Epist.* 12. *ad* Lucceium.

affluentius nunc ad ceterorum studiorum nostrorum irrigationes redundant, quam his proximis superioribus annis TERENTIUS ac VIRGILIUS. Et in hanc optimam studendi viam, potissimum JOANNIS CHECI vel ope ac præsidio adjuti, vel consilio et exemplo excitati, plurimi sese dediderunt, cujus a nobis digressum, per quem in tam facilem paratumque cursum producti fuerimus, eo facilius ferimus quo certius cognoscimus, hanc nostram incommoditatem cum universæ reipublicæ commodo ac salute conjunctam et implicatam esse. Hinc tamen facile quam vera illa PLATONIS sententia sit, intelligi potest, nempe plurimum reipublicæ interesse, ut unus aliquis existat semper præstans excellensque vir, ad cujus virtutis imitationem ceteri voluntate, industria, studio, et spe erecti totos sese effingant et accommodent.

Istis studiorum nostrorum rationibus, hoc modo satis in præclaro cursu expeditis, duo inferuntur gravissima impedimenta: alterum, quod nescio quo fato vel potius quorum facto effectum sit, ut pauci admodum majores natu viri in Academia commorentur, quorum exemplo studia literarum excitari, auctoritate mores adolescentium fingi atque formari rectissime potuissent, alterum, quod illi fere omnes qui huc Cantabrigiam confluunt, pueri sunt divitumque filii, et hi etiam qui nunquam inducunt animum suum, ut abundanti aliqua perfectaque eruditione perpoliantur, sed ut ad alia reipublicæ munera obeunda levi aliqua et inchoata cognitione paratiores efficiantur. Et hic singularis quædam injuria bifariam academiæ intentata est; vel quia hoc modo omnis expletæ absolutæque doctrinæ spes longe ante messem, in ipsa quasi herbescenti viriditate, præciditur; vel quia omnis pauperum inopumque expectatio, quorum ætates omnes in literarum studio conteruntur, ab his fucis eorum sedes occupantibus, exclusa illusaque præripitur. Ingenium enim, doctrina,

inopia, judicium, nil quicquam domi valent, ubi gratia, favor, magnatum literæ, et aliæ persimiles extraordinariæ illegitimæque rationes vim foris adferunt. Hinc quoque illud accedit incommodum, quod quidam prudentes viri nimis ægre ferunt partem aliquam regiæ pecuniæ in collegiorum socios impartiri; quasi illi non maxime indigeant, aut quasi ulla spes perfectæ eruditionionis in ullis aliis residere potest, quam in his, qui in perpetuo literarum studio perpetuum vitæ suæ tabernaculum collocarunt. De hac re longiorem sermonem habere potuerim, quam epistolæ modus postulat; at hæc breviter attingere volui, ut studia nostra nec quum progrediuntur gaudio tuo ad congratulationem, nec quum impediuntur consilio tuo ad opitulationem carere ullo modo possint: quoniam tu is es qui literis progredientibus plurimum gaudere soles propter singularem tuam erga illas voluntatem; et eisdem laborantibus unice mederi potes propter summam tuam auctoritatem. Vale literarum decus et ornamentum.

XXVIII.—TO PONET, (2, 52).

Asks Ponet to back up the petition contained in the last letter to Cranmer, that he may be allowed to eat flesh on fast days: also asks the loan of Gregory Nyssen from Ponet or the archbishop. [About Jan., 1545.]

Ornatissimo viro D. Poneto, S.P.—Ornatissime Ponete. Literas scripsi ad Reverendissimum patrem Cantuariensem, quas si tu ope tua et gratia qua plurimum apud illum vales adjuturus sis, et mihi rem gratissimam et amicitia nostra dignissimam facies. Opem ejus non opes ullas peto, et eam etiam quæ non foris molestiam adfert. Non enim ut literas scribat, non ut quicquam a quoquam meo nomine impetret requiro; sed quæ tota in ejus potestate sita est, quæque illi ad tribuendum expedita, et mihi ad accipiendum necessaria, et tibi ad juvandum ope tua ad-

modum honesta erit. Peto ut ejus auctoritate non amplius illaqueer ea traditione, qua certus ciborum delectus certis temporibus interdicitur. Hæc una res omnes vitæ studiorumque meorum rationes vehementer impedit. Ut hoc a reverendissimo patre postularem, commovebat loci situs qui frigidus et uliginosus est; vitæ institutum quod otiosum est; natura corporis, quæ imbecilla est; valetudo quæ melancholica est, propter reliquias quartanæ febris, a quibus dum integre liberari nequeo; et stomachus etiam meus, qui a nulla re perinde ac ab esu piscium semper abhorruit. Non abs re hoc jam petere videor, dum adhuc in aliquo consistunt statu vires corporis mei, et antequam morbo nimium inclinentur. Nam nunquam frugi visi sunt mihi illi patresfamilias, qui nequaquam ædes suas nisi ruinosas et collapsuras reparare solent: qui sic faciunt rem nunquam faciunt. Hanc rem apud reverendissimum patrem non urgeo, vel quia non opus est, vel quia id te facturum si res ita tulerit spero. Quamobrem, si ope tua et illius auctoritate hoc mihi concedatur; nec tibi ad faciendum mea caussa majus, nec illi ad tribuendum tua petitione facilius, nec mihi certe hoc tempore, quod vel a te requiram vel ab eo expectem optabilius accidere potest. Certiorem me quæso facias literis tuis, quid reverendissimus pater de petitione et literis meis sentiat: nihil gratius facies. Nihil enim sermone literarum tuarum jucundius esse potest: literis tuis me tibi devincies ut sæpissime scribam ad te, modo hoc non molestum tibi fuerit. GREGORIUM Nyssenum Græcum, si habes, doctissime PONETE, ad tempus mutuo libentissime sumerem: sin tu non habes, rogo te per vetustatem amicitiæ nostræ, ut illum a reverendissimo patre ad aliquot menses mihi impetres: quod si facies, quam gratam rem facies proximis literis meis declarabo. Vale in CHRISTO ornatissime PONETE.

XXIX.—TO ARCHBISHOP CRANMER, (2, 53).

Thanks the archbishop for the kind manner in which (as Jame Bingham tells him) he had received Ascham's former lette He requests the archbishop to let Ponet give the seal for th license to Dr Tailer, Master of St John's, who will brin it to Cambridge. Tailer resigned in 1546.

[About Jan. 1545.]

Reverendissimo in Christo patri ac domino, Domino Thomæ Archiepiscopo Cantuariensi.—Literas meas ad eum modum quem mihi retulit FACOBUS BINGAMUS, a te fuisse acceptas, ornatissime præsul, singularis cujusdam humanitatis tuæ illustre fuit et expressum signum: meam autem de ciborum delectu petitionem tam prudenti facilitate a te esse concessam, eximiæ bonitatis tuæ in tuenda studiosorum salutis incolumitate sincerissimum est testimonium. Sed tenuitatem fortunarum mearum, tanto tuo sumptu, in ea pro regio sigillo solutione esse allevatum, perpetuum apud me semper divinæ liberalitatis tuæ repositum erit monumentum. Quum ergo pro singulari tua in literis meis accipiendis humanitate, pro eximia tua in concedenda petitione mea bonitate, pro ampla tua in rerum mearum angustia levanda liberalitate, gratias quas agerem tibi, vulgares tantum habeam et tritas quas referrem tibi aut nullas aut perexiguas, et tamen pro tanto beneficio debeam tibi longe maximas; video sane eam tantum mihi remunerandi tibi rationem reliquam esse, quæ tamen ipsa, uti spero, et meæ facultati erit ad perficiendum aptissima, et dominationis tuæ voluntati ad accipiendum gratissima, nimirum, ut literarum studium assidua persequar diligentia, singulare hoc beneficium tuum perpetua usurpem memoria, facultate ista a te mihi concessa considerata semper perfruar prudentia. De sigillo licentiæ meæ quod nec ipse scripserim nec ad dominationem tuam accesserim, caussa

fuit, quia in eis locis ex eo tempore semper commoratus es quo nullus certus tabellarius proficiscebatur, cui vel recte literæ meæ vel tuto sigillum illud committi potuerat. Nunc rogandus es, per humanitatem tuam, ut illud per PONETUM nostrum Domino TAILERO præfecto nostri collegii concedatur. Breviter et indiligenter nunc scribo, ornatissime præsul, quia valetudo mea hos duos fere menses, ardentissima febri afflicta, accuratiores scribere non permittit: postea Deo volente diligentius. Jesus Christus, &c.

XXX.—TO GRINDAL, (2, 20).

Complains of the blank which Grindal had left by his departure from Cambridge: tells him he had written a long letter to Archbishop Cranmer; that he had received Cheke's Chrysostom, and that he is wholly taken up with writing his Toxophilus. Cheke's translation is dated 1545, which determines the date of this letter, as the Toxophilus was published in the same year. It also determines the dates of the letter to Cranmer [XXVII] and the two which follow it.

Feb. 13, [1545.]

*Eidem.**—Salve et vale, carissime GRINDALLE. Hoc exordio libenter utor, quoniam fere nihil suppetit quod attexam. Potes per PULLÆNUM nostrum bene et tute scribere quicquid vis, et in primis ecquidne placeat tibi illa vivendi via, in quam me invito te ipse dedisti. Utinam te ipsum noscere voluisses, et quantum tibi momenti ad summam eruditionem infuderit Deus agnoscere sustinuisses. Hoc modo, ut nihil gravius dicam, et amicis tuis summum luctum et malevolis immensum gaudium attulisti. Post

* This italic superscription must have been added by Grant, in whose edition this Letter follows a previous one also addressed to Grindal. We have retained all the italic headings unaltered.

tuum a me digressum, quicum perpetuo vixissem, nimias amicitiarum propinquitates fugiam: sunt enim homini inepto et vix satis ad res perferendas confirmato, qualis ego sum, mœroris et curarum plenissimæ. Sequar jam illud sapientis, *ama tanquam osurus*; sed aliquando quum otium fuerit, effundam in sinum tuum omnes animi mei cogitationes. Quum in aula principis sis, nihil audeo scribere quod secretum esse velim: vereor ne quidam homines nimis sint suspiciosi et curiositatis pleni. Quoties scribis ad me, scribe quas literas et ad quem diem datas a me recipis. Per RUDDUM nolui scribere, nunquam enim fiet meo suasu ut ullius gratia relinquas Academiam, nedum Ruddi.

Scripsi longissimas literas ad Dominum CANTUARIENSEM: si magister noster nondum obsignaverit, vellem ut legeres et de tota illarum literarum ratione ad me scriberes. Non omnino dedo me acerbitati et luctui; canimus, sed tum tui maxime pungit desiderium. Feci ego rhythmum quendam Latinum in modos illius cantilenæ *My little pretty one*, de Natali EDVARDI principis. Dialogum fecit CHRISTOPHORUS hoc natali, et in eo lepidissime Cant. Utrumque mittam ad te, si adhuc delectaris hujusmodi nugis. De corona nihil audeo, quam misit Dormerg. tibi pro loco pensionarii tui. Recepi *Chrysostomum* summi CHECI nostri cum tua præfixa epistola; nihil legi avidius. IRELANDUS et RAVENUS diebus singulis festis cum Græco conferunt: volo enim ut cum eruditione pietatem imbibant: alias in PLATONE et CICERONE toti sunt. Saluta quæso mihi heroicum illum herum tuum, apud quem quæso de me sæpissime loquitor; nam nihil æque peto quam ut nunquam dimittam gratiam illius viri. Est hoc stulte a me petitum, GRINDALLE, sed omnes meas stultitias libenter apud te efferam: facit hoc nostra amicitia, facit studium meum quo rapior ad CHECUM

perpetuo admirandum. Quæso, mi GRINDALLE, elabora ut placeas hero tuo: nihil Deo, hero, mihi jam acceptius esse potest. Scribe quæso sæpius ad Magistrum CHEKE; illa res erit gratior hero tuo quam ullum aliud officium, nihil erit magis ex usu tuo. Totus sum in *Toxophilo* meo, seposui HERODOTUM ad tempus. Si scripsissem *Toxophilum* Latine, videor potuisse mediocriter illud munus ornare: meo nomini melius consuluissem, sed non his qui eum librum libentissime lecturi sunt. Vides, ut præter expectationem abripior in longissimam confabulationem: sed nihil facio libentius, quam tecum loquor. Tabellarius non sinit me plus scribere. Scribe longissime XIII Febr.

XXXI.—TO THE PRINCESS ELIZABETH, (2, 21).

A letter of praise for her progress in learning, under the tuition of Lady Champernown and William Grindal; and exhortation to make further progress therein.

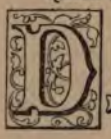
[Date between 1545 and 1547.]

Illustrissimæ D. Elizabethæ.—Ad te scribere, illustrissima ELIZABETHA, magisne absterreret dignitas tua an invitaret bonitas, multum diuque dubitavi. At quum cogitatione complexus sum, quanta me et absentem memoria et præsentem sæpe humanitate prosequuta es, malui certe committere, ut importunitatis potius in scribendo accusares quam taciturnitatis ullius ingratæ in [non] scribendo convinceres; et facilius passus sum meum nimium reprehendi officium, quam meum ingratum culpari silentium; quum certissime sciam literas meas amplitudini tuæ molestas esse non posse. Et quum mihi infinita suppetant ad te scribendi argumenta, nihil tamen lubentius facio quam gratulor tibi, quod tanta fortunæ naturæque ornamenta tantis literarum præsidiis in dies magis ac magis illustras. Ex qua re majorne tibi ipsi ad veram gloriam facta sit accessio, an illustrior ingenii indus-

triæque tuæ in sermone omnium excitata commendatio, dubium et incertum est. Et quamvis hoc institutum tuum, in jungenda præclara doctrina cum summa dignitate tua, ex Platonis disciplina effluxisse certo noverim; tamen non dubito, quin plurimum tua sponte et præstanti judicio susceptum, multum ex præstantissimæ feminæ Dominæ CHAMPERNOWNÆ consiliis profectum, nonnihil etiam GULIELMI GRINDALLI mei optimis præceptis adjutum et promotum esse vere affirmaverim. Legimus præterea, et ante PLATONIS tempora, et in veris historiis et in fictis poematis, optimum quemque semper principem prudentem aliquem philosophum sibi ad omne vitæ consilium adhibere solere. Sic JOVEM PROMETHEO et AGAMEMNONEM NESTORE usum esse fingunt poetæ; sic HIERONEM SIMONIDEM, PERICLEM ANAXAGORAM, sibi adjunxisse tradunt historici: ex quibus docemur sive præclaris factis præclarissimorum principum, sive prudentissimis consiliis prudentissimorum philosophorum, nihil antiquius esse debere, quam ut summa potestas cum summa do doctrina semper conjungatur. Atque hæc non eo referuntur, ut literæ meæ te cunctantem evocavisse, sed festinantem potius incitavisse, et in ipso extremo cursu existentem veluti grato plausu excepisse videantur. In quo præclarissimo laudis cursu, quum nemo sit, quicum aut majore contentione certare debeas, aut a quo victoriam insigniorem reportare poteris, quam a te ipsa; facis ergo, nobilissima ELIZABETHA, quod quotidie facis, ut teipsam in dies superes et generis tui claritatem splendore etiam literarum illustriorem efficias. Quo facto, nec fortunæ tuæ majus quicquam accedere, nec votis tuorum exoptatius contingere, nec præsenti hominum judicio laudabilius proponi, nec posteritatis expectatione admirabilius relinqui potest. Dominus Jesus amplitudinem tuam nova indies virtutis et literarum accessione ampliorem reddat.

XXXII.—TO THE EARL OF ESSEX, (2, 23).

Presents a copy of his *Toxophilus* with complimentary remarks, and speaks of his having presented a copy to the King and Queen Catharine. [1545.]



Essexiæ.—Ex omnibus primariis viris tu primus et princeps es, nobilissime vir, cujus manibus hic liber imprimis gestari gestit. Tibi enim uni quam cæteris fere universis se plus debere agnoscit: nam tu primus eras cui se primum committere, et cujus præcipua ope in lucem conspectumque hominum apparere ausus est. Moderatissimam tuam prudentiam in eo cognoscendo, et paratissimam tuam voluntatem in eo exornando vehementer admiror et suspicio. Quod enim tu de eo dicebas, vel tum quum se amplissimo consilio regio ostenderit, vel nuperrime quum Regiæ Majestati sese verecunde admodum et timide obtulerit, perpetuo usurpabo memoria. Videre enim vel jam videor et quasi præsenti quodam obtutu intueri, quam divina animi tui inductione, quanta vultus suavitate, quam eximia laudis prædicatione, hunc librum extuleras commendaverasque divæ Augustæ CATHARINÆ, quum ea forte quisnam liber is esset interrogârat. Quammobrem quum hæc singula singularem quandam bonitatem in te perspicue declarant, universa autem divinam et heroicam naturam, natam ad rem et literariam et sagittariam promovendam, duo summa Angliæ decora et ornamenta manifestissime testantur, summopere mihi elaborandum esse video, ut quum minimam partem hujus summæ tuæ in me bonitatis omni mea sedulitate consequi nequiverim, parata tamen voluntate et studio semper præsto sim, ad eum hominem perpetuo me præstandum in quem hanc opem non indignissime consumptam esse judicabis. Perge igitur, nobilissime vir, et literas etiam atque etiam exorna ut illæ te vicissim exoruent, et contende

hanc laudem ceteris omnibus præripere, ex qua re vere nobilis et germana semperque duratura gloria solet proficisci. Dominus Jesus etc.

XXXIII.—TO Ld CHANCELLOR WRIOTHESLEY, (2, 24).

Offering a copy of his *Toxophilus* by the advice of the Bishop of Chichester. [1545.]

Honoratissimo viro Thomæ Wriothesleio, Angliæ cancellario magno, academiæ Cantabrigiensis et literarum patrono maximo.—Nec prius mihi quicquam faciendum putavi nec magis opportunum, honoratissime vir, quam ut in hoc omnium et hominum et negotiorom ad te concursu, hunc libellum tibi ad legendum offerrem. Inique enim comparatum est, si universi tibi libellos litibus querimoniis et turba refertos porrigerent, et nullus pateret aditus illis hominibus, qui libros otii et delectationis tibi adferrent, quum nec prudentissimæ cogitationes tuæ, sic quotidianis hominum controversiis attritæ, diutissime in negotiis consistere ac durare potuerunt, nisi aliquo aliquando otii fructu recreatæ jucunditati sese dediderint. Contrariæ enim res contrarias retinent et complectuntur. Hoc enim omni naturæ consilio et artis imitatione cernitur. Sic diei labores fovet noctis requies, sic somnus vigilias sequitur: nec scamnum ullum ad sedem firmum et stabile est, quod contrariis inter se pedibus cohærens ac fultum consistat. Quamobrem, quum omnes fere cogitationes tuæ in cura et sollicitudine versentur, et tanta tot hominum negotia ab omni externa oblectatione excludant: offero tibi hunc libellum, otii mei in literis consumpti signum et aliquod non ingrati animi in patriam testimonium. Qui si nihil attulerit ad te insigniter oblectandum, aliquid tamen moræ et impendimunti osse poterit, ad te a nimis intentis cogitationibus avocandum. At vero vix ausus

fuissem tempora tua a rerum gravissimarum procuratione remorari, nisi me prius ad id faciendum commovisset consilium eruditissimi præsulis Domini CICESTRENSIS, cui unum ex istis libris obtuli, qui mihi animum addidit, affirmans fore hanc operam meam tibi non ingratam, quia plus tu unus quam universi alii rei et literariæ et sagittariæ tribuendum esse sentis. Itaque si hunc laborem meum non penitus displicuisse tibi intelligam, aliquid posthac certe navabo et perficiam, quod quum fuerit minus literati hominis magis proprium, et mihi ad dandum tibi aptius et tibi ad perlegendum acceptius esse poterit. Dominus Jesus etc.

XXXIV.—TO BISHOP GARDINER, (2, 25).

Presents a copy of his *Toxophilus*, and says that he was much pleased at the manner in which the king's council had received that book, which he says he has written with the hope of finding a new patron in the place of Archbishop Lee, lately dead, or perhaps of getting a pension from the king. [1545.]

Domino Wintoniensi.—Librum meum regio consilio tam communi omnium consensu probari, mirifica quadam lætitia me perfudit, ornatissime pater. Singulari tamen prædicatione a te tam laudato viro laudari, incredibili sane infinitæ voluptatis abundantia me totum delibutum reddidit. Nam quum tu in omni rerum gerendarum susceptione singulos consilio, in quavis autem rerum scribendarum institutione, universos judicio superas: tibi prefecto uni quam ceteris universis hoc institutum meum probari longe pluris facio. In hoc libro scribendo, longissime abesse et discrepare ab universo fere Anglorum scriptorum numero studebam: non quod aliquid Anglice scriptum esse ægre feram sed quod plurimum homines indoctos et temerarios in hoc studendi genere elaborasse intelligam. Materiam

autem inanem aut eorum facultati imparem sequuntur, in qua re verba propria et perspicua fugiunt, translata et ad verum splendorem accommodata nesciunt; deinomnis rectæ tractationis iguari et imperiti sunt, Nam Dialecticam ad ratiocinationem, aut Rhetoricam ad exornationem, ne summis quidem labris unquam gustaverunt; et sic in nostra lingua vernacula non domestici et proprii sed peregrini et advenæ esse student. Quum hoc nimis verum esse scio: Anglos ad Anglice scribendum nudos et inanes facultatis, præcipites autem et plenos temeritatis, tam inconsiderate irruere vehementer ægre fero. Audaciores enim non peritiores in hanc rem fere soli hos aliquot annos incubuere: quæ res et magnam confusionem in nostram linguam invexit, et hoc regnum ineptissimis omnis generis libris opplevit. Sequutus sum ego rem, nec mihi propter usum imparem nec cuiquam perniciosam et inutilem: ubi si tuo judicio aliqua ex parte satisfeci, et voto meo plurimum et optimorum certe expectationi aliquid me satisfacturum scio.

Ad hunc vero librum scribendum plurimæ me rationes cohortatæ sunt; vel ut aliquibus præclaris viris, qui me nimio sagittandi studio a gravioribus rebus distineri putabant, aliqua ex parte cognitum esset, non omne tempus meum τῷ τοξεύειν ἐκτετοξεῦσθαι ut Aristophanis verbo utar, sed ut præclara hæc res plurima occupatione usurpata, aliqua aliquando opera mea, si non ad summam perfectionem, ad mediocrem tamen conatum exornata, in lucem conspectumque hominum appareret; vel ut ego tenui et exigua vivendi conditione usus, longe infra communem studiosorum usum positus, et jam recenti hinc commigratione in meliorem lucem reverendissimi patris et summi patroni mei Domini Edvardi Eboracensis, in magnam solitudinem conjectus, vel hac saltem via insisterem, quæ me, si non aliquem vitæ splendorem et speciem, quod non

desidero, ad quietem tamen aliquam et studioso homini necessariam vivendi facultatem, qua re vehementer opus habeo, aliquando esset perductura. Et hoc meum consilium felicior consequetur eventus, si pro eo amore quo literas et earum cultores unice amplecteris, aliquod testimonium judicii tui de me, quum occasio ad id tulerit, me meamque caussam apud regiam majestatem adjuvet. A regia autem majestate nihil prius aut majore studio expecto, quam ut studia mea in Italia et transmarinis partibus aliquot annos sustentari possint. Hic scopus est, quem *Toxophilus* meus ferire elaborat: hunc si attigero, et rectissime et honestissime collimasse putabo. In eo majorem spem hujus petitiouis meæ adducor, quo certius intelligo, regiam majestatem solere præstantibus sagittariis, (cujus rei nec ego omnino imperitus sum), sed literarum penitus rudibus, præclaras et eas perpetuas vivendi conditiones tribuere. Ego igitur ad hanc rem conficiendam, tantum de dominatione tua mihi polliceor, quantum honestissima caussa a summa auctoritate, literarum studia ab unico earundem patrono, alumnus Cantabrigiæ ab ejus dignissimo cancellario expectare potest. Dominus Jesus etc.

XXXV.—TO THE BISHOP OF WORCESTER, (2, 26).

Offering his *Toxophilus*. [1545.]

Domino Wigorniensi.—Et nos intelligimus quantum tu, eruditissime præsul, literis et earum cultoribus faves, et sæpe etiam accepimus quantum rei sagittariæ præ cæteris primariis viris tribuendum esse sentis. Ego igitur, qui omnem vitæ meæ cursum literarum otio destinavi, nonnihil tamen tempora studiorum meorum sagittandi crebritate tanquam honestissima oblectatione temperavi, hunc librum tibi offero, qui tantum utrique rei tribuis quantum utraque

a prudentissimo præsule expectare potest. Qui si dominationis tuæ judicio satisfaciet, et nunc minus laboro quid vulgus hominum de eo existimaverit, et in posterum studebo, ut is fructus ex studiis meis in apertum proferatur, qui quum literarum magis proprius erit, et mihi ad scribendum aptior, et tibi ad legendum acceptior esse poterit.

XXXVI.—TO SIR ANTONY DENNEY, (2, 27).

Presents him with a copy of the *Toxophilus*; and tells him he has just heard from Paget that the king had granted him a pension. [1545.]

rnatissimo viro Domino Antonio Denneio.—Eximiam bonitatem tuam, eximie vir, in literas et literarum studiosos, quum ante sæpe et privato ex sermone JOANNIS CHECI et communi omnium voce, tum nuperrime, ex præclaris tui dictis et vultus suavitate quum librum meum regiæ majestati obtulerim, cognovi. Opem, gratiam, studium tuum sæpe doctioribus contulisti, optime vir; apud neminem tamen, qui vel majori literarum cupiditate teneatur vel tenaciore memoria hanc bonitatem tuam complectatur, unquam deposuisti. Perge igitur, clarissime vir, et etiam atque etiam tuere illum dignitatis locum ad quem te evexit CHRISTUS Optimus Maximus, ut, quasi alter JOSEPHUS constitutus, inopum sed præcipue literatorum patrocinium susciperes. Auge illam tuam opinionem de me, quam tibi attulerit, vel nonnulla ex libro meo spes, vel illa familiaritas quam cum JOANNE CHECO in omni arctissima studiorum voluntate conjunctioneque aliquot annos habuerim, vel summa illa tua bonitas qua cunctos complecteris et tueris.

Scripsi ego *Toxophilum* meum, non tam quod honestatem sagittationis et ejus usum scripto me illustrare insti-

tuerim, quam potissimum, ut hac via insisterem, periculum facturus num ea aliquando vitæ meæ rationes tenues admodum, et infra communem studiosorum conditionem positas, promovere potuerit. Intellexi enim aliquot peritos sagittarios summa beneficia a regia majestate accepisse. Ea res me in magnam adduxit spem, in aliquo loco et numero fore hanc operam et industriam meam, qua ipsum sagittariorum numerum aut peritiorem aut copiosiorem efficere elaborarem. Hanc spem meam sequutus est præclarus eventus: nam regia majestas, ut audio ex summo patrono meo Domino PAGETTO, certam quandam annuam pecuniam mihi concessit. Nunc tu orandus es a me, optime vir, ut illam opem tuam in hac re conficienda mihi adferas, qua literas ipsas et earum studiosos fere omnes tibi arctissime devinctos retines. Deposueris hoc beneficium non apud insignem sagittarium, sed apud mediocrem cultorem literarum; qui hac bonitate et regia et tua non ad sumptum et speciem abutetur, sed per quem ea omnis ad literarum otia sustentanda convertetur. Dominus Jesus etc.

XXXVII.—TO JOHN WHITNEY, (2, 28).

Refers obscurely to Grindal; introduces William Ireland, and salutes Whitney's sister.

Joanni Whitnæo.—Quoties de præclara aliqua indole cogito, quæ nata ad virtutem, comparata ad doctrinam sit, toties tui mihi in mentem venit, carissime JOANNES WHITNÆE, qui in tanto aulæ negotio literarum otium sequeris, et in maximorum vitiorum illecebris minime ab honestatis et germanæ virtutis via deflectis. Hoc spatium certe et curriculum veræ laudis existit, in quo tu superari ab aliis non potes, si teipsum quotidie vincere velis. Opus non habeo, ut te in hunc doctrinæ virtutisque cursum incitem,

sed currentem potius imprimis collaudem. Si ad reliqua studia tua, has mortis imagines, hoc est istius humanæ vicissitudinis, et istius aulicæ vestræ inanitatis certissimum exitum adjungere velis, multum sane et animum pietate et ingenium optimo carmine juvabis. GRINDALLUS difficiliora omnia explicare potest: si non ita facit, pessime facit. Accipe quæso, carissime WHITNÆE, hunc juvenem GULIELMUM IRELANDUM meum in eo loco quo me accipere velis: si noveris eum, quemadmodum ego novi, dignum magna humanitate tua esse diceres. Fac ut ex ejus sermone, quum redit, veterem humanitatem tuam recognoscam. Adventum tuum avidissime expectamus. Saluta omnem illam nobilem familiam, potissimum ornatissimam sororem tuam. Vale et me ama, ac rescribe.

XXXVIII.—TO BARNABY FITZPATRICK, (2, 29).

Tells him to take Prince Edward for his pattern, and that he has sent copies [of *Toxophilus?*] "to the king and to the rest of that noble company." [1545.]

Clarissimo juveni Barnabæ Fitzpatrike.—Quanquam intelligo quo ardore ad literarum cognitionem incensus es, clarissime Barnaba, te tamen etiam aliquid commovere meis literis institui; vel quia tu ita rogasti et ego ipse præsens coram me sic facturum recepi. Et quum multæ res sunt quæ te ad studium doctrinæ commovere multum possunt, summa ingenii tui indoles, tempestivæ ætatis opportunitas, præclara industriæ spes, locus iste quem præ ceteris apud Regiam Majestatem tenes, et præceptorum tuorum excellens doctrina, quum hæc quidem singula plurimum possint, ne ea tamen universa tantum debent te excitare, quantum splendor ille ingenii, studii, virtutis, et literarum qui in illustrissimo principe nostro EDVARDO te indies inspectante, eminet et elucet. Majorem industriam,

perfectius exemplum, clariorem laudis spem, proponere tibi ipsi non potes. Sat dixi, omnia dixi, quæ vel tu ad laudem vel ego ad imitationem tibi constituere queam. Pollicitus es te rescripturum mihi, quod facies, vel ut liberes fidem tuam, vel ut declares quam bene scribis et quam diligenter studes. Tabellarium aptiorem, quam qui has perfert literas, requirere non potes. Misi exemplaria ad Regiam Majestatem et reliquum illum nobilissimum chorum. Faxit CHRISTUS ut Divus EDVARDUS laude patrem, doctrina præceptores, annis et felicitate preces Anglorum suorum superet. Et CHRISTUS te novo indies virtutis, eruditionis, et nobilitatis cumulo adaugeat.

XXXIX.—TO MRS ASTLEY, (A, 18).

Hearly commendations and health in Him who is the Author of all health, &c.—Gentle MRS ASTLEY, would God my wit wist what words would express the thanks you have deserved of all true English hearts for that noble imp by your labour and wisdom, so flourishing in all godly godliness, the fruit whereof doth even now redound to her grace's high honour and profit, of singular commendations amongst men, and desert at God's hands, to the rejoicing of all that hear it, to the example of all that will follow, and to me, although the least amongst the most, yet one that knoweth it best. So pleasing a thing as to him in will is most ready, and in wishing most desirous to have her grace come to that end in perfectness with likelihood of her wit, painfulness in her study, true trade of her teaching, and your diligent overseeing doth most constantly promise. And although this one thing be sufficient for me to love you, yet the knot which hath knit MR ASTLEY and you together doth so bind me also to you, that if my ability would match my good will, you

should find no friend faster unto you. He is a man whom I loved for his virtue before I knew him through acquaintance, whose friendship I account amongst my chief gains gotten in the court. Your favour to MR GRINDALL and gentleness towards me are matters sufficient enough to deserve more good will than my little power is able to requite, and seeing every one of these occasions be causes convenient for thanks and duty to be rendered again at my hands, surely they altogether compel me to promise you most willing service, wherein seeing at this time I cannot perform that which will would, yet good will (which never goeth from me in the absence of ability) hath sent you this pen of silver for a token, the which if you so gladly receive as it was willingly sent, it may think itself well bestowed, if my prayer will ease your pain, you shall always be sure of it. Good Mrs, I would have you in any case to labour, and not to give yourself to ease. I wish all increase of virtue and honour to that my good lady whose wit, good MRS ASTLEY, I beseech you, somewhat favour. The younger, the more tender; the quicker, the easier to break. Blunt edges be dull, and dure much pain to little profit; the free edge is soon turned if it be not handled thereafter. If you pour much drink at once into a goblet, the most part will dash out and run over; if you pour it softly, you may fill it even to the top, and so her grace, I doubt not, by little and little, may be increased in learning, that at length greater cannot be required. And if you think not this, gentle MRS ASTLEY, yet I trust you will take my words as spoken, although not of the greatest wisdom, yet not of the least good will. I pray you commend me to my good LADY OF TROYE, and all that company of godly gentlewomen.

I send my lady her pen, an Italian book, a book of

prayers. Send the silver pen which is broken, and it shall be mended quickly. So I commit and commend you all to the Almighty's mercifnl protection. Your ever obliged friend, ROGER ASCHAM.

To his very loving friend, Mrs Astley, these.

XL.—TO THE PRINCESS ELIZABETH, (2, 30).

Sends back her pen, which he has mended, and names Mildred Astley, her governess. [1545.]

Illustrissimæ dominæ Elizabethæ.—In toto illo splendore dignitatis tuæ, illustrissima domina, nihil habes illustrius, quam quod maxima hæc tua et fortunæ et naturæ ornamenta sic majora indies literarum accessione efficere conaris. Et in hoc studio discendi, nihil studiosius discere debes quam quod, quæcunque tibi sunt vel generis nobilitate concessa vel naturæ fortunæque præmio commodata, aliena laude esse conjuncta aut incerta possessione ad tempora occupata: quæ vero virtutis tuæ industria parta sint studiique assiduitate comparata, ad utilitatem certissimum fructum, ad veram gloriam maximum ornamentum semper allatura. Hæc laudis opinio inanis non est, neque hanc gloriæ partem præscindendam tibi unquam sentiet prudentissima femina M[ILDREDA] A[STLÆA] sed ab aliis etiam atque etiam tibi inserendam et a te omni studio augendam perpetuo judicabit. Perge vero, clarissima princeps, et ratione qua initium fecisti extrema persequere: ut hæ virtutis industriæque tuæ fruges, quæ nunc in spe et expectatione supra ætatem tuam efflorescant, re aliquando supra hominum opinionem maturitatem assequantur. Cum his literis pennam tuam reparatam per hunc tabellarium misi, honestum juvenem, et amicum meum. Deus Jesus, &c.

XLI.—TO ANN COUNTESS OF PEMBROKE. (2, 31

Asks her interest with the queen for Pindar, and hopes to hav from her a letter, however short, on the return of the your man who conveyed his letter. [1545.]

Nobilissimæ feminæ Annæ, Illustrissimi Comiti Penbrochiensis uxori.—Magna tua in MIDLETONUM beneficia, et major tua in me benevolentia, maximas meas postulant gratias, amplissima domina. Sed quum sic sumus utrique et in ea conditione positi, ut tu aptior sis ad conferendum nova beneficia, quam ego ad reponendum veteres gratias, gaudeo tamen vehementer, hoc beneficii genus a te hoc tempore postulandum esse, in quo facilitas tua in concedendo quam labor meus in rogando paratior expeditiorque erit. Rogo ut PINDARUS tuus te utatur tam munifica adjutrice quam hactenus usus est. Et quanquam satis intelligo quod hic a te sic tractabitur ut meam commendationem non desideret, et quod omnia per se ipse a te consequi possit, peto tamen a te, et majorem in modum ac si mea res esset, ut tua ope et gratia sic apud serenissimam reginam utatur, ut PINDARUS sentiat et ego intelligam novam aliquam accessionem ad cumulum veteris tuæ in illum benevolentiæ his literis meis adjectam esse. Quamobrem in hanc curam omni studio tibi incumbendum est, ut nulla sint nec ingenii tui præsidia nec doctoris tui præcepta nec N. fratris tui exempla nec clarissimi patris vestigia, quæ non te ad industriam, ad doctrinam, ad laudem, ad nobilitatem incitent et commoveant. Neque hæc scribo in hanc sententiam, ut te cunctantem evocem, sed festinantem potius in hoc præclaro cursu incitem: et ut videar non tam suscepisse munus monentis, quam officium declarasse gratulantis, quanquam literæ meæ præclarum illud imitantur carmen OVIDII,

> Qui monet ut facias quod jam facis, ipse monendo
> Laudat et hortatu comprobat acta suo.

Vereor ne nimis longus sim; hoc solum reliquum est, ut te rogem vel tribus verbis rescribere mihi per hunc juvenem amicum meum. Literæ tuæ erunt in me, vel quantum in Latina lingua proficis vel quantum me diligis, certissimum testimonium. Saluta quæso summum virum T . . . S . . . et WINSLÆUM opinor, nisi nomen mihi excidit, quum morum ejus suavitas fixius inhæret mihi, quam ut unquam evelli queat.

XLII.—TO THE SAME, (2, 32).

Sends back her Cicero. [1545.]

Eidem.—Tandem CICERONEM tuum mitto, nobilissima domina, cujus libri studio quod tantum delectaris, sapienter quidem facis. CICERO enim reliquos omnes in hoc libro seipsum superat. Sermo prudentior, prudentia desertior, requiri non potest: reliquam ejus philosophiam splendor religionis CHRISTI obscurat; veteres ejus orationes nova fora nostra non recipiunt. Libri *Officiorum* nullam non partem humanæ vitæ complectuntur: germanum honestatis exemplum his libris exprimitur, ad cujus imitationem quisquis sese tradiderit, ab optima certe civilis vitæ consuetudine longissime abesse non potest. Neque hæc scribo, ut hortantis munus suscepisse, sed gratulantis officium declaravisse videar. Diligentissime enim studes, nec hortatione ulla eges, nec habeo quod tibi ad imitandum proponam, nisi teipsum imitari velis et tecum quotidie contendere. Qua reportata victoria, ut alio tempore ad te scripsi, nec ad fortunæ tuæ dignitatem illustrius nec ad veræ laudis perpetuitatem constantius, adjicere quidquam potes. Dominus Jesus amplitudinem tuam novo indies virtutis et literarum cumulo adaugeat.

XLIII.—TO A FRIEND, (2, 33).

Earnestly begs his friend to aid a certain young man in obtaining the favour of the queen. [1545.]

Ornatissimo cuidam viro amico suo.—Is iste juvenis est, ornatissime vir, cujus caussam apud reginam ope et gratia tua adjuvares, tam topere efflagitabam. At quum ex suavitate sermonis tui in colloquendo, et ex alacritate studii tui in reginam adeundo, facile perspexi, quo ardore incensus es quemque tuendi ornandique literarum nomine minus mihi laborandum esse putavi de nova aliqua istius nunc instituenda commendatione; hoc tantum mihi spondendum in meque recipiendum esse duxi, eam hujus juvenis et morum probitatem et studiorum optimorum aviditatem esse, ut tu illum et mea scriptione ad commendandum et tuo præsidio ad sublevandum dignum sis reperturus. Si mea res esset, non tantopere laborarem quum aliunde fortunæ meæ sustentatæ sunt, istius autem angustiæ tantæ et nunc sunt et ante fuerunt, ut nisi serenissimæ reginæ unius beneficentia nixæ hactenus constitissent, omnis spes eruditionis, quæ in hoc juvene nunc est singularemque pollicetur fructum, in ipsa veluti herba repressa omnis exaruisset. Itaque si nova gratia et ope tua vetus in istum reginæ beneficentia contineri potest, eisdem officiis, quibus hunc tibi obstrinxeris, et me etiam tibi obligatum judicabo. Et sic spes, vel hujus juvenis in mea commendatione, vel mea in tua gratia et auctoritate, vel nostrum omnium trium in amplissima reginæ beneficentia, minime falsa et inanis existet. Vale.

XLIV.—TO BISHOP GARDINER, (2, 34).

Names a young man, who for several years had shared his room with him at college, as tutor to the nephew or grandson of the Duke of Norfolk. [1545.]

Præsuli Wintoniensi.—Quam illustri ope tua et eximia gratia me, quum in Aula essem, complexus es, nec propter ingratitudinem tacitus præterire nec propter rei magnitudinem unquam satis commemorare possum, ornatissime præsul. Hæc summa bonitas tua me ad novum poscendum beneficium, quam ad veterem reponendam gratiam, multo paratiorem reddit. Dominus NORFOLCIENSIS hoc onus mihi imposuit, ut unum aliquem doctum probumque virum ad nepotem illius erudiendum appararem. Is est, qui has perfert literas, mihi familiaritate intimus, propinquitate conjunctissimus, et ea eruditione præditus, quæ a WATSONO melius commendari quam a me commemorari potest. Hoc tamen a me dici potest, paucos admodum in Academia esse, qui omni solidioris eruditionis parte instructiores existunt. Unus ex eorum numero est, ornatissime præsul, quos ego a literis et Academia divelli ægerrime ferebam. Sed ne vel mei nominis honestati vel illustrissimi domini expectationi deesse viderer, eum hominem paravi, quem ei muneri præfici vehementer gaudeo: a mea tamen familiaritate, quam eisdem cubiculi et animi parietibus multos annos arctissime conservavimus, ullo modo abstrahi etiam atque etiam doleo. In cujus gratiam ad te literas scribo, eruditissime præsul, quum tu solus nobis fere reliquus es, qui tua prudentia scis, auctoritate potes, voluntate soles, tantum literis literatisque viris tribuere, quantum tribuendum est. Si hic aliquo judicii tui testimonio domino NORFOLCIENSI de meliore nota commendaretur, et meis literis, hujus voto imprimis satisfactum esset. Quod ipsum ut facias nequaquam rogo, nisi eum hoc beneficio tuo dignum WATSONUS affirmaverit. Dominus Jesus dominationem tuam diutissime conservet incolumem.

XLV.—TO SIR JOHN ASTLEY, (2, 35).

Sends him a book, and rejoices that Grindal, having left Cambridge, has been admitted into Astley's friendship. [1545

Ornatissimo viro D. Joanni Astlæo.—Ex sermone GULIELMI GRINDALLI mei, ornatissime *Astlæe*, facile intellexi, illam sententiam PLATONIS a CICERONE usurpatam verissimam esse, quod *Honesti facies si oculis cerneretur, admirabiles sui amores hominibus excitaret* [*Off.* 5]. Vix enim credibile est, quas faces ad te perpetuo diligendum admoverit mihi eximia illa virtutis tuæ vis, quæ in sermone GRINDALLI et assidua commemoratione tui, tanquam in speculo aliquo, mirifice elucebat. Hic ardor amoris tui, his excitatus initiis, me admirabiliter inflammabat, et quasi hominem nimis prudentem et in angulos obscuritatis suæ libenter sese abdentem, evocabat, ut hunc libellum, quo ipse libentissime utor, studii et voluntatis meæ certum testimonium mitterem. Quod factum meum, non tam audacter sane susceptum ut me tibi venditem, quam amanter certe institutum fuit, ut aliquam amicitiæ tuæ partem vel hoc pacto mihi adjungerem. Hunc librum mitto, quia, ut audio, vehementer eo legendo delectaris. Consilium profecto hoc tuum est prudentissimum, et ad omnem honestioris vitæ dignitatem, quam tu summa constantiæ laude sequeris, adipiscendam accommodatissimum. In his enim libris non adumbratum aliquod honestatis simulacrum informatur, sed germana et vera virtutis effigies exprimitur, ita cum ipsa JESU CHRISTI religione cohærens et implicata, ut si non æterna salus hinc quærenda sit, tamen omnis is vitæ nostræ cursus, quem ad eam destinamus, non his legendis impeditior, sed paratior multo et facilior efficiatur. Qui aliter sentit adeat Christum loquentem: *Qui non est contra me, mecum est.*

Perge igitur, ornatissime ASTLÆE, et sic circumsonent aures tuæ honestis præceptionibus libri hujus, ut nunquam cum vulgo aulicorum, ad perniciosas aulæ illecebras, quibus imperiti magis quam ullis Sirenum cantibus capiuntur, adhærescas. Non hæc scribo, quasi ipsa in mentem tuam non sine mea hortatione veniant, aut quasi ullum opus mea monitione habeas; sed ut potius intelligas, id quod elegans poeta elegantissimo carmine expressit;

> Qui monet ut facias quod jam facis, ipse monendo
> Laudat et hortatu comprobat acta suo.

GRINDALLUM meum, quicum conjunctissime hos aliquot annos vixerim, a me nescio quo fato abreptum, a te in tuam familiaritatem receptum esse gaudeo vehementer, eaque ut perpetua illi sit, etiam atque etiam opto: tantum in illo diligendo tibi nihil cedam. In qua sane contentione, ego te an tu me vincas, nihil moror. Sentiet GRINDALLUS tamen in carendo possessione veteris familiaritatis meæ, et tam auspicato immigrando in tuam, præclaram atque utilem mutationem fecisse. Postea longior ero si hæc tibi non displicuisse cognovero. Vale.

XLVI.—TO SIR W. PAGET, (2, 36).

Excuses his long silence by saying that he had been away from Cambridge ill during the greatest part of last year, whilst Paget was in France, whence he was now come back, bringing the agreeable news of peace. [This may be the peace made June 7, 1546]. Ascham informs Paget that he has just been made Public Orator by a full senate of the University, in the place of Cheke. [1546.]

Ornatissimo viro Domino Gulielmo Pagetto.—Quod tanto intervallo nec præsens ipse nec absens literis te interpellaverim, ornatissime vir, nolim ut vel mei erga te officii debiti vel tui in me beneficii summi oblivione factum

esse existimares. Sed quum ego proximi hujus superioris anni magnam partem gravi tentatus morbo Cantabrigiæ non fuerim, et tu, pro tua summa prudentia, a summa reipublicæ negotia cum Gallis pertractanda communi totius Angliæ et voce et voluntate selectus legabaris; hinc consequutum est ut officium meum non culpa mea præteritum sed horum temporum varietate interruptum esse videatur. Nunc vero, quum in Angliam redieris, pacem patriæ ad immensam singulorum congratulationem apportans, laudem tibi ipsi ad infinitam singulorum temporum memoriam excitans, committere non potui, quin literis saltem significarem, quanto studio et lætitia hunc prosperum cursum, quum publicæ salutis per te partæ tum tantæ laudis sermone omnium in te congestæ, ipse prosequutus sum. Lætitiam autem meam cum commoditate reipublicæ confusam et implicatam, cum tua gloria cohærentem et permistam, non possum sermone meo ostendere, sed volo eam opinioni tuæ relinquere, quam non ex mediocritate infimæ conditionis meæ, sed ex magnitudine bonitatis tuæ qua me tibi arctissime devinxisti, æstimare debes.

Si vacat de me etiam aliquid audire, quem sponte tua tuendum ornandumque susceperis, frequens nuper senatus academiæ nostræ me in JOANNIS CHECI locum, Oratorem academiæ designavit. Nec eo a me hic suscipitur sermo ut me ipse ostentem, in quo omnia sunt perexigua, sed ut ostendam hanc gaudii partem mihi eripi non posse, quod judicium prudentiæ tuæ, de me ignoto susceptum, testimonium academiæ cui notissimus sum sic aliqua ex parte comprobaverit. Nihil enim mihi exoptabilius est, quam id, quod tuam de me veterem existimationem ulla nova accessione adaugere possit: quæ ut perpetuo mihi conservetur, omnis mea in omni genere observantia tibi perpetuo deservitura est. Vale.

XLVII.—TO BISHOP GARDINER, (4, 16).

Congratulates the bishop on his return to his episcopal duties, and asks his protection to the University against the king's visitors. Also says they have the queen's letter [dated Feb. 26, 1546, see Cooper's Annals of Cambridge,] and relates how one Maxwell had pressed into the king's service for the conveyance of fish, a horse belonging to the Master of Peterhouse. [Before May, 1546.]

rnatissimo Præsuli Wintoniensi.—Pro Academia. —In quam sollicito absentis tui desiderio universa nostra academia hisce jacuit temporibus, non tam explicate nostra scriptione ostendi, quam vere et expresse tua opinione comprehendi potest, ornatissime præsul. Et quamvis in hac communi omnium de reditu tuo congratulatione, vetera potius erga nos beneficia tua grato animo repetere, quam nova ulla negotia tam subito tibi imponere debeamus: tamen, ut nunc sumus ad tres res non tam natura sua difficiles, quam ipso tempore implicatas, consilium, opem, et gratiam tuam vehementer requirimus. Quemadmodum collegiorum nostrorum omnium prædia cum annuis suis fructibus per regios procuratores censentur, et in certos libellos relata sunt, obscurum dominationi tuæ esse non potest: rumore tamen ad nos perfertur, novos etiam alios procuratores ad universa collegia ubivis in agro Cantabrigiensi sita per regiam majestatem amandari, qui ne potestatem suam in Academiam etiam exerceant, vehementer pertimescimus: quoniam, ut auditione accepimus, neque nos quidem nominatim excipimur. Quæ certe res nos omnes in varias et perturbatas conjecit cogitationes. Quamvis enim certus et explicatissimus nobis sit perpetuus illæ regiæ majestatis favor, et immortale literarum dignitatis tuendæ studium, manuque etiam tenemus serenissimæ reginæ literas, quibus hoc ipsum præcise et explorate nobis significatum sit; nonnihil tamen veremur,

ne certorum hominum nimis projecta importunitas aliquid nobis importet turbæ et negotii. Quorum hominum audacia nisi prudenti consilio et auctoritate præcipua repressa coerceatur, quid amplius literis sperandum sit nemo dubitare potest. Itaque, quum hæc una caussa finibus suis non dignitatem solum literarum sed vitam earundem et spem contineat, quæ sedulitas adhibenda, et quæ auctoritas interponenda sit, tu pro tua summa prudentia etiam atque etiam perspicis.

Aliam porro caussam dominationi tuæ adferimus, quæ licet non exitium studiis, permolestum tamen negotium omnibus studiosis perlatura est, nisi aliquod certum remedium et matura cautio adhibeatur. Est homo apud nos obscurus et egens, nomine Maxwellus, moribus oppidanus turbulentissimus, vitæ instituto aut carceris semper aut ursi custos; nunc tamen, ut sit, vecturæ regiæ piscis præficitur. Hic homo, in hoc positus loco, equos pro sua libidine, istius vecturæ nomine, cunctis absque delectu adimit, et paucis abhinc diebus, quum currus ejus aliquot jam horas in itinere fuisset, novo more, nullo exemplo, si in multorum seculorum memoriam respicere velis, equum præfecti collegii Divi Petri in ipsa platea abducit, nulla minima pactione facta cum equi domino; quæ tamen ante fieri debet, ut taceamus privilegia nostra, quibus cautum est ne quid in nos juris habeant hujusmodi homines. Istius sive hominis intolerantiam, sive rei indignitatem, et reliqua ea universa, quæ tam insolenti opportunitati adjuncta esse solent, facile prudentia tua ob oculos tibi proponere potest. Vides etiam quo hæc audacia fluat, et quid turbæ ex hac re struatur omnibus eis, qui equum aliquem sibi hic alere volunt, nisi istius hominis tam effluens improbitas aliquo supplicio coerceatur.

Est et alter homo, natura sua perquam litigiosus qui

Magistrum EDOVARDUM BUCKNAMUM virum quietum collegiique tui socium, Londinum ad jus experiundum de peculii debitis coram summo Angliæ concellario arcessit. In qua caussa, si auctoritate tua tantum effecerit, ut nec innocenti viro injuria illata nec privilegiis nostris vis ulla imposita sit; et tranquillitatem magnam nostris studiis comparari et spem omnem malis negotii facessendi præcidi existimabimus. Has tres gravissimas caussas leviter attigimus, singulas autem fuse persequi non potuimus. Quamobrem vehementer dominationem tuam rogamus, ut huic nuntio nostro G. SH. prudenti et gravi viro fidem adhibeas, qui singula longissime explicabit, quæ ad has caussas pertinebunt. Dominus Jesus, &c.

XLVIII.—TO RAILTON, (2, 46.)

Sends this letter to Railton by a young man who is going to London.

Carissimo suo Railtono.—Hunc juvenem sine meis ad te literis Londinum proficisci nolui, Carissime RAILTONE: nam ex amicis meis universis ne unum in Aula, quum plurimi mihi sunt, habeo, ad quem vel majori studio vel justiori de caussa scribere debeam, quam ad te. Versatur enim semperque versabitur ob oculos meos, et magnum beneficium tuum in me adjuvando, et major benevolentia tua in me tam amice suscipiendo. Nec mirari debes, si existimem magnitudinem beneficii tui superatam esse opportunitate benevolentiæ tuæ: nam beneficium a quovis accipere, et populare et quotidianum quiddam est; uti autem benevolentia, opera, consilio, gratia, et auctoritate talis viri qualis tu es, raræ certe propeque divinæ felicitatis est. Et hic fructus benevolentiæ tuæ, qui singularis mihi fuit ad usum meum, eo gratior ad animi jucunditatem et eo paratior ad memoriæ diuturnitatem

existit, quod abs te profectus sit, qui virtutis opinione, non mercedis ullius expectatione adductus, voluptatem potius ex officio capiendam, quam utilitatem ex beneficio fœnerandam esse judicas. Cujus instituti laudem in aliis tuendis tuere tu perpetuo, perpetuaque defige in memoria præstantem illam CICERONIS sententiam, qui putat, *Nullum nec opum, nec gratiæ, nec dignitatis fructum, vel uberiorem ad usum, vel ampliorem ad laudem, posse existere quam is est, qui in aliorum transfertur et collocatur commoditatem.* Neque hoc quasi novum beneficium aucupans scribo; sed ut intelligas, quanti viri judicio hujus facti tui institutum comprobetur. Vides, ornatissime RAILTONE, ut inanibus literis meis certa benevolentiæ tuæ ratio compensata est: nam, quum par in referenda gratia tibi esse non potui, studium tamen et voluntatem non deesse mihi, his literis ut declararem laboravi. Quod consilium meum si non displicuisse tibi vel uno verbo significes, literarum crebritate te posthac sum defatigaturus. Vale in Christo.

XLIX.—TO LORD CHANCELLOR WRIOTHESLEY, (4, 22).

On behalf of the University—complaining of the wrong done to the Master of Peterhouse by Maxwell, who had taken his horse on the pretended service of the king, contrary to law and the charters of the university.

Eidem.—Pro Academia.—E sacra scriptura discimus, honoratissime domine, tum demum populo suo Deum Optimum Maximum unice favere, quum non pueros, sed viros prudentes ad rerum publicarum gubernationem divinitus designasse videtur. Splendor autem et decus prudentis viri nulla alia in re eminentius elucet, quam quum tota mente in hanc incumbit curam, ut illa hominum societas, cujus rectionem susceperit, summa cum felicitate tran-

quilam vitam traducat: id quod semper evenire solet, ubi hominum quum mens doctrina exculta, tum reliqua omnis vita publicæ pacis præsidio communita fuerit. Doctrinæ homines, ut homines sint et ut germanum humanitatis nomen retineant, solæ faciunt. Præsidium pacis sic homines inter se devincit, ut, absque ea esset, omnis hominum humanitas in immanitatem belluarum brevi prolaberetur. Quantum vero prudentia tua divina ad hæc duo reipublicæ vincula conservanda elaboraverit, jucunda nos profecto memoria tenemus, et in literarum monumentis in infinitam posteritatem transmittemus. Nam si ab ipso primo ortu crescentis dignitatis tuæ, beneficia tua in Academiam nostram commemorando perveniremus ad hanc celsam sedem, in qua nunc collatus es, sentiemus, nunquam tibi aditum patefactum esse ad sublimiorem dignitatem, quin iisdem ipsis gradibus tuis literæ nixæ et insistentes ad majorem semper splendorem et amplitudinem una tecum excitatæ aspiraverint. Et, ut vere fateamur, agnoscimus bonitatem tuam sic se effudisse, ad complectendum omnes partes dignitatis literarum, ut ipsæ literæ ignorent, quid amplius a te ad earum conservationem petere queant, nisi hoc tantum, ut quod semper fecisti hoc perpetuo facias, ut dum literarum petitiones a tuis meritis vincantur, minime formident ne aliorum imperitæ crudelitati subjiciantur.

Age igitur, clarissime vir, et perpetuo age ut literæ in hunc locum ubi nunc sunt tua potissimum opera evectæ, tua itidem auctoritate in eodem, cum dignitate sua et consueto otio, acquiescere queant; quo otio, quo minus more nostro frui liceat, tentatum est per hominem apud nos valde turbulentum, nomine MAXWELLUM. Res primo aspectu gravis esse non videtur, verum si attente consideretur, præterquam quod est contra omnem antegressæ memoriæ consuetudinem, sine omni exemplo contra jus

et fas, profecto nisi provisio huic rei adhibeatur, in finitam perturbationem posteræ vitæ nostræ invectura est

Hic MAXWELLUS ad vecturam regii piscis cui præficitur, equos solet, per auctoritatem scripti cujusdam a certis hominibus ademptos ad hanc vecturam traducere et nuper, sive imperitus quantum facere debet, sive improbitate concitatus ad quicquid ei libet, equum præfecti collegii PETRI, cui uni propter temperatum et compositum incessum, ad salutem suam recuperandam, quæ valde hoc anno imminuta est, certis temporibus consuevit, in ipsa platea ubi multi alii fuerunt equi, invito servo ejus, nulla ante pactione cum equi domino facta, abducit: nec id quidem ad vecturam piscis, nam currus ejus jam aliquot horas in itinere progressus fuerat, sed ad servum ejus vehendum, qui longe post currum insequutus est. Nec hujus equi nec hujus præfecti caussam agimus, prudentissime domine: agitur caussa omnium eorum qui equos in posterum hic habituri sunt. Prospicimus jam, nisi hic homo auctoritate tua reprimatur, quo hæc importunitas paulatim serpendo evasura sit. Sentit etiam prudentia tua, quam insolenter ad vexandum cæteros solet sese jactare hoc genus hominum, si imperita illorum libido nulla prudenti moderatione coerceretur. Cautum enim est nobis antiquissimo senatusconsulto, ab usque EDVARDO PRIMO nobis confirmato, ne ulla tali in re vexaremur. Quod privilegium nostrum, tot seculis, in tam intenta adversus Academiam oppidanorum audacia, in tanta improborum hominum licentia, inviolatum hactenus et integrum nobis fuit. Rogamus igitur te, per prudentiam, ne subjiciamur istius modi hominum intolerantiæ contra privilegia nostra, sed ita in eum animadvertatur, ut omnes tum quieti tum turbulenti homines intelligant, quid a dominatione tua expectare debeant; et quod, te cancellario, nec bonis præsidium ad suorum levationem

deesse, nec malis spes ulla ad aliorum vexationem relinqui possit. Rogamus etiam dominationem tuam, ut huic nuntio nostro viro integro et prudenti fidem adhibeas, qui tibi has et alias res fusius possit exponere. Christus Jesus dominationem tuam ad publicam et literariam rem tuendam perpetuo servet incolumem.

L.—TO BISHOP THURLBY, (4, 33).

Asks the bishop to aid in exempting the university from furnishing soldiers to the king's levy lately ordered by the Council. Aug. 19 [1546.]

Eidem.—*Pro Academia.*—Quum regii consilii auctoritas de novo militum delectu habendo ad nos perveniret, ejusque rei procuratio summis et optimis viris traderetur, ut toto hoc comitatu Cantabrigiensi conquirerentur; quia nulla nos exceptione excludebamur, ejus mandati jus ad nos etiam putabant pervenire, instituerunt que, ut reliquorum, sic nostrorum hominum delectum habere. Quod quum nos animadverteremus, et superioribus temporibus simili in caussa regiæ majestatis consilio essemus liberati, putavimus nostris rebus accommodatum fore, si qua immunitate eramus exclusi eandem illis ostenderemus. Quam quidem perhumaniter accipiebant, libenterque sese aiebant hoc nostræ libertati condonare velle, si vestræ etiam auctoritatis testimonium accederet. Quare pro singulari tua benevolentia erga nos, magnopere a te contendimus, ut exigui laborem temporis, in voluntate tua erga nos declaranda, impartias; et ut eadem nobis conditio remaneat, qua semper ante hoc tempus, et superioribus annis regii consilii decreto usi sumus. Dominus Jesus amplitudinem tuam diutissime servet incolumem. Cantabrigiæ, e Senatu nostro, XIX Augusti.

LI.—TO BISHOP GARDINER, (4, 17).

On behalf of the University—Complains that two aldermen an others have refused to take the oath about keeping th peace. This refusal is known to have been given on Oc 22, 1546. [After Oct. 22, 1546.]

Eidem pro Academia.—Quam secure hactenu hos aliquot annos in tuæ solius auctoritati præsidio Academia nostra conquieverit, orna tissime præsul, et nos universi intelligimus et singuli fere experti sumus. Veremur tamen, ut amplius possimus eum cursum, quem tranquillum diu tenuimus, nisi recens orta ab oppidanis nostris et nimis imminens nostræ quieti tempestas veteri consilii tui gubernatione devitetur. Chartam nostram antiquissimam, de juramento a duobus aldermannis et aliis oppidanis ad pacem conservandam exigendo, abrogare conantur. Jusjurandum aldermanni repudiant, ratione ut illa opinantur arguta et aliqua, ut nos arbitramur inani et nulla, ut dominatio tua ni fallimur judicabit, insolenti admodum et inepta. Aiunt enim se jurejurando ad pacem semel obligatos, novo deinceps obstringi non debere. Omnem nostram disceptationem hic nuntius, qui illis rebus interfuit, fusissime narrare potest. Nihil non confusione miscere conantur. Quæ hominum nimis effluens audacia, nisi auctoritate aliqua primaria coerceatur, ad magnam quietis et studiorum nostrorum calamitatem redundabit. Hanc caussam et reliquas Academiæ nostræ rationes universas, more nostro, prudentissimo tutissimoque consilio tuo tradimus et commendamus. Dominus Jesus, etc.

LII.—TO THE SAME, (4, 19.)

On behalf of the university—Asks the bishop to aid them in exempting the colleges from paying contributions to the king's procurators. [1546]

Eidem pro Academia.—Procuratores regii, ornatissime præsul, qui pecuniæ contribuendæ præficiuntur, etiam nostra collegia in hanc solutionem illigare conantur: quam tamen vacua ab hujusmodi solutionibus Academia solet esse, nemo melius intelligit, quam dominatio tua, cujus ope et gratia ad omnem immunitatem nostram obtinendam semper utebamur. Quantus autem literis occasus immineat et interitus, si nostræ tenuitati hæc solutio imponeretur, penitus prudentia tua perspicit et certius videt quam nos possimus literis explicare. Videt etiam prudentia tua infinitas alias difficultates cohærentes et implicatas cum hac solutione, nisi ab ea ope et consilio tuo expediamur. Petitio nostra eadem est quæ semper fuit; ut literarum cursus liber et solutus et nullis impedimentis retardatus eo progrediatur, quo ut perveniat omnes prudentiæ tuæ cogitationes cum magna sedulitate hactenus elaborarunt. Hæc caussa nostra non nova est, sed novis temporibus renovata est, quæ ut nullum nobis novum onus importet, omnem veterem tuam in nos pietatem et studium imploramus. Dominus Jesus, etc.

LIII.—TO LORD CHANCELLOR WRIOTHESLEY, (4, 20.)

Complains that, whereas by a charter of Henry III the University has always had the right of exacting an oath from two aldermen and other townsmen, they have this year been unable to enforce this right, owing to the temper of the times, and he asks the aid of the bishop to enforce the privileges of the University.

Magno Angliæ cancellario—pro Academia.—Inviti facimus, honoratissime domine, ut tibi tantam regni molem soli fere sustinenti ullum novum onus imponamus. Veteres tamen vexatores quietis nostræ oppidani Cantabrigiæ eo nos

compellunt, ut hoc tempore tempora tua paululum mora cogamur. Cogimur autum iujusta illorum opera, et e injustiori quo illi ad magis justam reipublicæ parte complectendam a nobis hactenus excitati nunquam fuerint nempe ut pacem regiam inviolatam nos inter nos conservaremus. Res hæc est.

Chartam habemus ab HENRICI III usque temporibus deductam, perpetua deinceps regum auctoritate firmatam, et longa seculorum serie in annuo usu apud nos positam, ut singulis annis vice-cancellarius et præfectus urbis ad dictum diem et locum coirent, quo jusjurandum a certis scholasticis et oppidanis ad pacem quietemque publicam tuendam exigerent. Ex oppidanis duo aldermanni, et ex singulis parochiis duo alii requiruntur. Hoc anno nec aldermannus ullus, et vix etiam ex grege populi quisquam alius perduci potuerat, ut hoc faceret: quum illud tamen ut facerent, vice-cancellarius sæpe regis nomine postulabat. Quod nomen regis, ne publica auctoritas centemnatur, in omnibus juramentis veluti sacramentum quoddam interponi putamus. Universam rem in longam verborum disceptationem productam, brevibus complecti literis non possumus: fidem propterea ut huic nuntio nostro gravi viro adhibeas, etiam atque etiam rogamus. Unum tamen hoc verbum ut animo figas vel potius memoriæ tuæ revoces, vehementer cupimus. Fuit tempus, quum oppidani nostri, metu scholasticorum, se probe in officio continerent; nunc autem, quum nos sic sumus et eo status Academiæ devenit ut nullus metus a nobis immineat, nulla nocturna grassatio illorum ferociam comprimat, eo jam sese efferunt ut, quod antea non sperare, hoc jam palam audere, et cuncta pro libidine miscere non vereantur. Nos contra nihil præsidii in domesticis fortunis ponimus; sed nos totos æquitatis tutelæ, hoc est, tuæ prudentiæ jampridem tradidimus. Quod sane consilium nostrum

in hanc spem nos perduxit, ut nunquam possit esse tam projecta oppidanorum audacia, quæ auctoritate tua non reprimatur: nec Academiæ salus tam jacens et deposita, quæ ope tua non facile erigatur. Faxit Deus Optimus Maximus ut te summum principi consiliarium, patriæ cancellarium, literis patronum diutissime conservet.

LIV.—TO LORD CHANCELLOR WRIOTHESLEY, (4, 21).

On behalf of the University—prays the chancellor to lend his aid in procuring for the University exemption from paying the same military contributions as the towns-people.

Cambridge, [1546.]

Honoratissimo viro D. Th. Wriothesleio, Angliæ cancellario magno, Academiæ Cantabrigiensis. et literarum patrono maximo. Pro Academia.— Ex literis quas nuper ad Academiam regiæ majestatis consiliarii dederunt, intelligimus, clarissime vir, quantum oppidani nostri, conatu quodam novo, sed antiquo suo more et instituto, laboraverunt, ut omnis illorum sumptus in rem militarem faciendus Academiæ æque ac illis imponeretur. Quæ caussa illorum constare minime potest: quum ea omnis duplici fundamento nititur; quorum alterum verum non est, alterum admodum imbecillum. Nam, quod de consuetudine adferunt, quantum nos ex his, qui multa provecti ætate multos annos in Academia permanserunt, elicere quimus, vel quantum ex omni superiorum temporum memoria, et monumentorum nostrorum omnium antiquitate colligere possumus, nihil tale unquam in usu apud nos positum fuit. Ex illo vero decreto, quo Academiam ad eum cum oppidanis sumptum partiendum teneri contendunt, facilius conjicere possumus, quanto studio veteres illi vexatores quietis nostræ ad Academiam perturbandam incumbunt,

quam quid Academia et musæ ad belli vires sustentanda conferre ullo modo debeant. Quod profecto decretum s pro ea re unquam quicquam facere potuisset, certe oppi dani nostri, homines ad suam rem tam attenti excubatores in Academiam tam intenti semper adversarii, in tant temporum opportunitate, in tam justa ut ipsi ferunt caussa quum et injustissimam quamque attentare audeant, tam diuturno silentio obrutam delitescere minime permisissent. Quamobrem Academia cum omni literarum ratione ad te unum conversa, cui uni quam universis aliis se cariorem intelligit, partim tibi ut alumno suo cum auctoritate imperat, partim ut patrono summo demisse et humiliter supplicat; ut ejus decus atque dignitas omnis, ab omni bellicarum rerum motu immunis et calumniatorum strepitu secura, in tui unius gratia, ope, et auctoritate conquiescere possit.

Oppidani nostri, qui se tam graves adversarios ad convellendam Academiam intendunt, duplici errore hoc faciunt: quorum alter ingratæ impudentiæ est, alter miræ cujusdam imperitiæ. Ingrati enim sunt, quod eos lædere conantur, quorum vitæ communione omnis illorum vita continetur. Nam opibus nostris ut vivant, ope nostra ut bene vivant, facillime efficitur. Imperiti autem sunt, quod dum abducere nos a studio literarum et rei bellicæ ratione irretire cupiunt, quantam injuriam universæ reipublicæ moliantur, non satis intelligunt. Etenim si viderent, quod dominatio tua cum paucis aliis videt, quanta ad puram religionem retinendam, ad veram obedientiam principi et magistratibus exhibendam, ad omnem denique humanæ vitæ societatem, a ferino ritu et ignoratione separandam in se literæ momenta haberent, nequaquam nos ulla belli curatione a studiis literarum distraherent: sine quibus, nec quando bellum juste suscipiatur, nec quando pax rite constituitur, ullo modo cognosci potest. Itaque quum princeps noster gravissimum

hoc reipublicæ suæ munus Academiæ imponit, ut omnis cognitionis et doctrinarum genera ab ea tanquam e fonte quodam profluant, quæ postea in reliquas regni sui partes diffusa, sinceram religionem, omnium officiorum ordinem et descriptionem, virtutis morumque probitatem progignant et conservent, precamur a te, prudentissime vir, ut ope ac consilio tuo Academia nostra non distrahatur ad alias quasvis reipublicæ partes, sed totam sese ad eam gravissimam reipublicæ provinciam exornandam tradat et accommodet, quam princeps non sine magno consilio imponit, et ab ea semper non sine magna expectatione requirit exigitque. Quo beneficio tuo, non solum Academiam, nos omnes et ipsas literas; sed religionem, rectam vitæ institutionem, et reliquam universam reipublicæ salutem, quæ literis aut alitur aut continetur, complecteris. Christus Jesus dominationem tuam diutissime servet incolumem. Cantabrigiæ, e Senatu nostro.

LV.—TO SIR J. ASTLEY, (2, 37)

Speaks of learned women; praises the Princess Elizabeth and Queen Catharine, and hopes that much will be reformed in the new parliament. [1547.]

Ornatissimo viro Joanni Astlæo.—Tandem, clarissime ASTLÆE, *Catalogum Epistolarum ad claras feminas* ex HIERONYMO et AUGUSTINO tibi mitto: in quibus rebus investigandis, animadverti felicissimum illud et doctissimum seculum fuisse, in quo plures feminæ quam nunc viri literarum laude floruerunt. Omni laude superiores sunt illustrissima regina nostra et nobilissima domina mea domina ELIZABETHA, quæ in hunc antiqui feminei decoris cursum sese tradiderunt. Turpe esset, si tu vir ab istis feminis literarum studio superareris: [illegible] tuus

RICHARDUS, nisi valde properes, tantum brevi anteil tibi doctrina quantum tu illi ætate. Est hic IRELANDU qui has perfert literas, honestissimus juvenis: quicquid i aut feceris aut dixeris, mihi factum esse putabo. E pectamus, imo Deum oramus, ut omnis ἰδελοθρησκεία i hoc parlamento tollatur. Quam late patet hoc Græcu vocabulum, et quem impetum facit in universas veræ re ligionis partes, explicare tibi potest GRINDALLUS noste Veram doctrinam CHRISTI populus omnis libentissim amplectitur; sola sacerdotum natio contra veritatem re pugnabit. Hoc novum non est, hi prophetas, hi CHRISTUM, hi apostolos, hi reliquos pios omnes semper perturbarunt. Sacerdotes expectant literarum interitum, quia illi contemnuntur: quasi unquam illis quicquam commercii cum literis fuit. Imo, quæ spes literis illustrior proponi potest, quam quum ignorantia horum hominum justissime castigatur? Sed diligens cautio adhibenda est, ne aliqui homines plus elaborent in plectendis malis sacerdotibus, quam reliqui omnes in excitandis ad veram doctrinam bonis ingeniis. Si hæc res bene ibit, reliqua omnia sunt in bono cursu, et in optima expectatione. Hæc ad te, quia vir parlamentarius es. Has mortis imagines tibi mitto: ad veram pietatem, ad præclaram doctrinam, multa hinc haurire potes. Ruinam gloriæ, carnis, mundi, libidinis, et omnis inanitatis, tanquam in speculo cernes. Libenter tecum colloquor literis meis, et propterea longior quam expectabam sum: et omnia sine ordine effutio, sed novi te. Alias accuratius. Rescribe quæso. Saluta optimam feminam conjugem tuam. Vale in Christo.

LVI.—TO SIR T. SMITH, (2, 54).

Reminds Smith how much he owes to the University, and exhorts him to support its cause. [1547]

Clarissimo viro D. Thomæ Smitho, pro Academia —Si tu is es, clarissime SMITHE, in quem Academia hæc Cantabrigiensis universas vires suas, universa pietatis jura exercuerit; si tibi uni omnia doctrinæ suæ genera, omnia reipublicæ suæ ornamenta libentissime contulerit; si fructum gloriæ suæ in te uno jactaverit; si spem salutis suæ in te potissimum reposuerit: age ergo et mente ac cogitatione tua complectere, quid tu vicissim illi debes; quid illa, quid literæ, quid respublica, quid Deus ipse, pro tantis pietatis officiis, quibus sic dignitas tua efflorescit, justissime requirit. Academia nihil debet tibi, imo omnia sua in te transfudit; et propterea abs te non simpliciter petit beneficium, sed merito repetit officium; nec unam aliquam caussam tibi proponit, sed sua omnia et se ipsam tibi committit; nec sua necesse habet aperire tibi consilia quorum recessus et diverticula nosti universa. Age igitur quod scis, et velis quod potes, et perfice quod debes; sic literis Academiæ, reipublicæ, et religioni, sic Christo et principi rem debitam et expectatam efficies. Jesus te diutissime servet incolumem.

LVII.—TO SIR J. CHEKE, (2, 55).

Reminds Cheke of the good which has resulted both to Cambridge and to himself from the connection between them, and exhorts him to stand up for the interests of the university on all occasions. [1547.]

Ornatissimo viro D. Joanni Checo, pro Academia. —Ex universo illo numero clarissimorum virorum, clarissime CHECE, qui ex hac Academia in rempublicam unquam prodierunt, tu unus es quem semper hæc Academia præ universis aliis et præsentem complexa est et absentem admirata est. Quam tu vicissim, plus quam universi alii, et præsen

ornaveras et absens juvas. Presens enim ea præcepta doctrinæ ad omnem institutionem tradidisti, et ea exempla ingenii ad omnem imitationem proposuisti, quæ quum omnes sequuti sunt ad summam utilitatem, nemo assequutus est ad summam perfectionem. Nemo profecto inter nos omnes est, vel tam ignarus qui nesciat, vel tam invidiosus qui neget, hos felicissimos studiorum nostrorum fontes, quos multi magna industria, studio, et spe attigerunt, ex tui unius ingenii laude, præsidio, exemplo et consilio effluxisse. Et istis humanitatis tuæ, ingenii, et doctrinæ monumentis consecrata est perpetua recordatio memoriæ tuæ in omnium nostrorum animis. Absens autem majorem opem certiusque præsidium ad dignitatem Academiæ perpetuo tuendum aggregasti, quam aut reliqui amici cogitare, aut nos ipsi expectare unquam potuissemus. Nam dum rex institutus præcepto tuo sic præest eruditioni, consilio tuo, quid reliqui aut velint aut debeant tribuere Academiæ nostræ, non ignoramus. Hanc spem nostram, et hanc disciplinam ex PLATONE tuo, ad pessimum regem DIONYSIUM exhausimus; fructum tamen et usum ejus nuper, ope tua, in optimo principe nostro EDVARDO experti sumus. Itaque, quum tot mutua officia, tam piæ propinquitates et vincula inter te et academiam intercedunt, ut repetendo memoriam ab ipsis infantiæ tuæ incunabulis ad hanc dignitatis laudem, in qua nunc versaris, nullum in te reperiri possit vel naturæ beneficium, vel industriæ fructus, vel ingenii laus, vel fortunæ præsidium, vel dignitatis ornamentum, cujus non sit Academia nostra vel adjutrix ad usum tuum vel particeps ad gloriam suam; non dubitamus quin Academia nunc fructum ornamentorum suorum in te collatorum abs te sperare et repetere possit; ut nulla posthac facultas dignitatis tuæ esse queat, quæ non in Academiæ dignitate conservanda omnes vires suas exercere velit. Non unam, sed caussas nostras universas

tibi commendamus, in quibus tantum te elaboraturum speramus, quantum vel tu nobis tribuere, vel nos a te expectare debemus. Dominus Jesus, &c.

LVIII.—TO QUEEN CATHERINE, (4, 8).

On behalf of the University—Thanks the queen for her letter of last year [*Feb.* 26, 1846 : *see* COOPER'S *Ann. Camb.* I, 430]. Compliments her on her love of letters, which she shares with the princess Elizabeth: asks her patronage at the meeting of parliament, and refers for further explanation to the vice-chancellor Madew. [1547.]

erenissimæ reginæ nostræ divæ Catharinæ virtutis, nobilitatis et literarum illustrissimæ principi—Pro Academia.—Si magnam commoditatem ex beneficiis tuis in nos collatis, si majorem voluptatem ex literis tuis proximo superiori anno ad nos scriptis percepimus, clarissima princips, maximam profecto culpam committeremus, si vel tanti beneficii in adjuvando, vel eximiæ voluntatis tuæ in scribendo, memoriam unquam abjiceremus. Et quanquam beneficia tua ita grata fuerint nobis, ut absque his salus Academiæ nostræ contineri non queat; magnitudo tamen eorum omnium ita superata est suavitate literarum tuarum ut istis beneficiis quibus nunc utimur, quam illis literis quas olim recepimus, carere maluissemus. Beneficium enim a quovis accipere, populare quiddam et quotidianum est: uti autem tantæ principis tanta benevolentia, ut nihil est ad usum uberius, ita profecto nec ad animi jucunditatem suavius nec ad memoriæ diuturnitatem stabilius quidquam exoptiri potest. Juva igitur nos semper, optima princeps, et scribe ad nos sæpius, eruditissima regina. Hoc nomen eruditionis ne spernas, prudentissima femina; est enim laus industriæ et ingenii tui major omnibus ornamentis fortunæ tuæ. At fortunæ quid? Hi

certe loci nihil habet, quum tu omnia tua soli CHRISTO accepta referas. Vehementer sane omnes admiramur felicitatem tuam, felicissima princeps; quæ plura discis in tanto negotio dignitatis tuæ, quam plurimi apud nos in tanto otio quietis nostræ; et hoc facis etiam in ea celsitatis amplitudine, ubi reliquæ feminæ literas despicere velint: et in ea etiam ætate, quando doctrinam antea perceptam ex animo abjicere solent. Et hanc doctrinæ laudem sic universam possides, ut eam ceteris omnibus præreptam, soli tamen divæ ELIZABETHÆ communicatam esse, cum magna mutuæ societatis suavitate, libenti animo feras. Vides ergo, nobilissima regina, qua spe et qua re commoti ad te accedimus opem tuam imploraturi. Nam ut opem feras nobis auctoritate et jussu tuo, in hoc parlamento vehementer petimus: qua autem ratione hoc facias, gravissimus vir et magna eruditione ac modestia præditus JOANNES MADEW vice-cancellarius noster, tibi si ita libet coram fuse declaraturus est: cui ut fidem habeas etiam atque etiam omnes rogamus. Dominus Jesus amplitudinem tuam honore, felicitate, doctrina, et virtute ampliorem indies faciat.

LIX.—TO ARCHBISHOP CRANMER, (4, 9).

On behalf of the University—Asks the archbishop to maintain the privileges of the University against the townsfolk of Cambridge, &c. [1547.]

Reverendissimo in Christo patri ac domino, Domino Thomæ Cantuariensi archiepiscopo, totius Angliæ primati et patrono nostro singulari—Pro Academia.—Quantas quotidie curas laboresque exhauris, reverendissime pater, in repurgandis fæcibus illis quæ per sentinam papisticam in ecclesiam Anglicanam derivatæ influxerunt, universi nos cum summa et laude tua et congratulatione nostra accepimus. Et

quum tibi sedulo inprimis incumbenti ad hanc puram tradendam constituendamque doctrinam, hæc nostra Academia singularem opem, paratissimum studium, instructissimos semper viros præstiterit; vicissim illa a te postulat et expectat, ut mutua ope auctoritateque tua ejus dignitas atque salus conservetur. Salus autem ejus hoc tempore graviter tentata jactataque est, nova audacia veterum vexatorum quietis nostræ, oppidanorum Cantabrigiensium. Privilegia enim nostra, quibus omnis Academiæ salus continetur, auctoritate regum, consensu parlamentorum, longinquitate temporum munitissima, de tradendis in publicum carcerem sceleratis hominibus, eripere nobis ceperunt. Hujus facti et horum hominum importunam indignitatem et vim, qui has perferunt literas late explicare possunt. Nos satis mirari non possumus, unde hanc spem et hæc nova consilia susceperunt oppidani nostri; nec scimus quorsum hæc insolentia his reipublicæ temporibus eruptura sit. Hoc omnes scimus, Academiam nostram, quomodo nunc est, per se satis depositam et inclinatam esse, quo veniendi paucissimis spes et hic diu manendi paucioribus alacritas est. Itaque si Academia extrinsecus et foris ne umbram quidem veteris dignitatis et loci tueri queat, intus autem et domi vincula nerviquo salutis ejus concidantur, quid regnum, quid religio, quid regia majestas ab hac Academia sperare amplius possit, non videmus. Et profecto literarum studiis nulla insignis pernicies importari potest, quæ non veram etiam religionem eodem motu in eundem casum et interitum trahat.

Quamobrem in hanc spem ducimur, nullam noctem et tenebras literarum studiis offundi posse, in his potissimum temporibus, quæ ad splendorem veræ germanæque religionis mirifice illucescunt. Et quum hæ duæ res sic inter se cohærent implicitæque sunt, ut si hæc fluat illa

consistere non possit; non dubitamus, quin, quam cura in vera doctrina illustranda suscepisti, eandem ipsam Academiæ nostræ dignitate constituenda collocaturus s Nos autem perpetuo laborabimus, ut nostra in studi diligentia, in moribus modestia, in religione sincerita hoc beneficio tuo nos non indignos sit demonstratur Dominus JESUS, &c.

LX.—TO DR WENDY, (4, 28.)

On behalf of the University—Thanks Wendy for his zeal in th cause of the University, and congratulates him on having succeeded to the honours of Dr Butt who was formerly thei patron. This no doubt refers to Wendy's having beer appointed physician to Edward VI in March 1547.

[About April, 1547.]

Wendæo pro Academia.—Quoties tuam olim in consiliis nostris domesticis prudentiam, et singularem nunc in negotiis nostris aulicis diligentiam consideramus, clarissime vir, toties optimi viri et maximi patroni Academiæ nostræ GULIELMI BUTTI memoriam, acerbam animis nostris, sed debitam ejus in nos beneficiis renovamus. Sed quum tu nuper immigrasti in possessionem non solum ordinis et loci illius, ad tuam dignitatem, sed voluntatis etiam et studii illius erga nostram Academiam, existimavimus in te BUTTUM reviviscere. Qua cogitatione non modo desiderium tanti viri melius toleramus, sed vehementer et tibi, propter æqualem dignitatem, et nobis, propter parem commoditatem, gratulamur. Indue totum BUTTUM ergo, clarissime WENDÆE, hoc est, totum animum, studium, voluntatem ejus erga literas, locum, gratiam, et dignitatem ejus apud regem, capesse. Clarior vir ad imitationem proponi, major dignitas ad laudem requiri profecto non potest. Neque hæc scribimus, ut munus videamur suscipere monendi, sed declarare potius

officium tibi gratulandi, imitantes præclarum illud præclarissimi poetæ carmen:

> Qui monet ut facias quod jam facis, ipse monendo
> Laudat, et hortatu comprobat acta suo.

Academia vicissim pollicetur tibi eundem animum, eandem voluntatem, qua semper BUTTUM unice complexa est: et hac sane caritate, nec a te expectari, nec ab illa dari gratius quicquam potest. Dominus JESUS, etc.

LXI.—TO SIR WM PAGET, (4, 24.)

On behalf of the University—Tells him that the townsmen of Cambridge have been lately more rebellious than usual, notwithstanding that the University has been unusually gentle towards them. They have rescued by force some disorderly men whom the proctors had confined in the castle: he refers to the bearers of this letter for further information.

[Sep. 17, 1547.]

G. Pagetto, regiæ familiæ censori dignissimo—Pro Academia.—Si oppidani nostri, prudentissime vir, vel jurisjurandi quo se obstrinxerint, vel Academiæ tranquillæ lenitatis qua nunc usi fuerint, vel horum reipublicæ nostræ temporum, vel tuæ dignitatis et reliquorum regiæ majestatis consiliariorum ullam rationem habuissent, aut nullas hoc tempore aut certe alias literas ad te scripsissemus. Sed quum tempus nunquam fuit, quando oppidani nostri usi sint mitiori Academia, quum nullus metus a nobis immineat illis, nulla nocturna grassatio, nulla juvenum ferocia eos interturbet, et quum hac nostra lenitate non contineantur, sed hinc potius sumpta occasione in quamvis audaciæ libidinem sese effundant; cogimur profecto, cogimur, quum nihil præsidii in domestica ope jam aliquot annos posuimus, Academiæ salutem prudentiæ tuæ tradere et commendare; utpote in cujus unius auctoritate et consilio acquiescere cogitamus.

His proximis superioribus nundinis nostris, procurato nostri, multorum bonorum virorum vocibus et quer excitati, certa quadam nocte peragrarunt suburbana l et reliquos nundinarum recessus atque latebras, in q abdere sese solet magna nefariorum hominum eluvies, q hoc semper tempore in has confluunt nundinas: et mag turba deprehensa, in his etiam facinoribus, quæ hones nominari non possunt, ad majorem qui vocatur oppi procuratores veniunt, clavem communis carceris petitu Major autem, nova audacia, absque omni more, null exemplo, contra omnia privilegia, quibus conservandis il ipse singulari jurejurando astrictus est, clavem denegat qua caussa commotus, non intelligimus, nisi ægre fera hanc perditam malorum intolerantiam legibus coercere Procuratores nostri hoc exclusi carcere, ad castellum utroque enim loco arbitratu nostro uti per privilegia licet sese conferunt, ubi, in carcerem datis nefariis illis quos adduxissent, ecce tibi post unam aut alteram horam, majoris filius majori certe insolentia quam pater agitatus, hos omnes e castello abducit, et ad pristina scelera, cum nova spe, cum novis animis, tractis legibus, contemptis magistratibus, derisis bonis illis viris quorum querela comprehensi sunt, liberrime remittit. Importunam hujus facti indignitatem disertis verbis urgere nec possumus nec volumus, prudentissime vir: hoc tamen plane et simpliciter dicimus: Si hæc juvenilis licentia, si tanta improborum impunitas, contra salutem reipublicæ, contra tot regum privilegia, tot parlamentorum consilia, in hac nostra lenitate, sub hac tua auctoritate in his reipublicæ temporibus, quum domestica omnia quietissima esse debent, aut tegi sine animadversione aut defendi ad novam licentiam potest; quo fluet audacia, quo prorumpet vis, quid audebunt mali, quid non audebunt improbi, aut quid in posterum sperabunt boni et quieti, non videmus.

Agnosce igitur caussam nostram, clarissime vir, et auctoritate tua perfice, ut hi homines sentiant, quid sit leges violare, jus injuriis perfringere, impunitatem alere, potestatem non vereri. Ex quo facto tuo universi homines intelligent, per te effectum esse, ut posthac nec malis spes ulla ad alios vexandos relinqui, nec bonis præsidium ad sese defendendos deesse possit. Hanc rem fusius et alias etiam Academiæ caussas tibi explicaremus, nisi hi graves viri, qui has perferunt literas, id coram sermone opportunius facerent: quibus ut fidem adjungas, rogamus. Dominus JESUS, &c.

LXII.—TO KING EDWARD VI, (4, 3.)

On behalf of the University—Prays his majesty to keep up all the former rights and privileges of the University, and calls his attention to the disturbance lately caused by the townspeople; which is too long to be described by letter, but will be more fully explained by certain members of the University sent for that purpose. [1547.]

Excellentissimo illustrissimoque principi, EDVARDO SEXTO, *Angliæ, Franciæ, et Hyberniæ regi, fidei defensori, ecclesiæ Anglicanæ, Hybernicæque post Christum supremo capiti, domino nostro clementissimo—Pro Academia.*—Populo pacem dare summa laus summorum regum semper fuit, illustrissime rex, pax autem nulli reipublicæ parti confirmari potius debet, quam illi, unde pacis germanæ artes et vera doctrina ad alios transfundi solet. Si hi fontes exaruerint vel aliqua injecta turba occludantur, quomodo ulla quietis spes reliquæ reipublicæ ali excitarique possit, non videmus. Petimus igitur a te, nobilissime rex, ut quibus legibus ad quietem studiorum nostrorum quietissime hactenus beneficio majorum tuorum usi sumus, iisdem deinceps nos communiti, in veteri tranquillitate nostra auctoritate et jussu tuo conquiescamus. Novum beneficium non peti

mus, sed vetus ne nobis auferatur requirimus: quod vetustissimis majoribus tuis traditum accepimus, et longissimis temporibus quiete usurpatum possedimus. Quo modo vero quies Academiæ tuæ ab inquietis oppidanis nostris perturbata est, majestati tuæ literis referre nimis longum esset; hanc rem propterea commisimus iis gravissimis viris Academiæ nostræ, qui omnia tibi si illis visum fuerit fusissime explicare possunt, quibus ut majestas tua fidem habeat, vehementer omnes rogamus. Et speramus quidem te tantum literarum caussæ tribuere velle quantum vel antiqua majorum tuorum exempla, vel proxima nobilissimi patris tui vestigia, vel eruditissimorum doctorum tuorum præcepta, vel ingenii tui et animi bonitatis ornamenta, literis tribuere te commovere velint. Nos vicissim omnibus studiis nostris laborabimus, ut purissima semper doctrina cum optimis literis conjuncta ex Academia tua Cantabrigiensi derivata, in reliquas regni tui partes affluentissime redundet. Dominus JESUS majestatem tuam imperio majorem, doctrina et virtute maximam indies semper efficiat.

LXIII.—TO ARCHBISHOP CRANMER, (4, 10.)

On behalf of St John's College—About the young Frenchman named Joseph, a retainer of the Lord Stafford, who cut the rope by which the pyxis was supported in the college chapel. Sept. 24, 1547.

Eidem—Pro Collegio.—Ad decimum Calendas Octobris, reverendissime in Christo pater, juvenis iste, quem ad te misimus, nomine JOSEPHUS, natione Gallus, officio servus Domini ROBERTI STAFFORDII, importuna quadam et imperita audacia, funiculum illum quo pyxis superaltaris in nostro collegio ligata est, clam nocte concidit. Hanc rem inprimis dominationi tuæ significandam esse duximus. Qua ratione, quibus vestigiis,

hæc res a nobis investigata est, THOMAS LEVERUS, qui has perfert literas, vir eruditus admodum et gravis, collegii nostri socius, tibi explicabit. Qua mente autem et quo consilio, hoc factum ab eo institutum fuit, ab illo ipso intelliges. Rem ipsam tractavimus, minimo motu, nullo tumultu; veremur tamen ne certi quidam homines, qui occasum interitumque superstitionis admodum stomachantur, et relucenti, hoc tempore, evangelio tenebras quovis modo offundere conantur, hoc ejus facto ad imminuendam dignitatem hujus collegii abuti velint. Ipse juvenis eruditus certe est et quiete honesteque hactenus se gessit apud nos. Et quanquam Dominus STAFFORDIUS, qui literarum studio mirifice sese dedidit, istius juvenis opera carere dolet; prudenter tamen, quid tu vel de facto judices vel de pœna statuas, prudentiæ tuæ committit. Nos omnes orabimus Deum ut PAULI spiritu, quod hactenus fecisti, hanc rem et reliquas puræ religionis a te susceptas institutasque rationes modereris. Christus JESUS dominationem, &c. Ad octavum Calendas Octobris, 1547.

LXIV.—TO SIR W. PAGET, (4, 27.)

Speaks of the act of Parliament, about farms, &c., belonging to colleges, and asks Paget's aid in favour of the University.

Eidem—Pro Academia.—Quum te virtus tua et singulare ingenium magnis literarum præsidiis ornatum in summo dignitatis gradu collocaverit, ornatissime vir, nihil profecto est vel in spe nostra majus, vel in sermone nostro frequentius, quam quod tu perpetuo vis, universam hanc præclaræ fortunæ tuæ dignitatem vicissim ad virtutem et literarum studium convertere. Et quum nos omnes intelligimus, quanto favore, ope, et gratia, singulos quosque complecteris, qui literarum nomine a te quicquam petunt: nullo modo sane diffiteri possumus, quin nos universos, cum universa literarum causa, ad te confugientes, consilio

et auctoritate tua adjuvare velis. Atque, quum nulli beneficium vel amplius ad splendorem existat, vel lati ad reipublicæ utilitatem emanet, quam id quod in univers transfundatur, nihil profecto in omnes homines magis ui verse pertinet, quam quod nobilem hanc literarum sede stabilire queat; quæ vel propterea a prudentibus vir *universitas* nominata est, quod universa fere humanæ vit salus, ut religio in Deum, obedientia in principem, ord et descriptio officiorum, probitas et integritas morum, e hoc loco, veluti puro quodam literarum fonte, optim percipi et abunde hauriri solet. Caussa, quam ut tueari expetimus, hujusmodi est. Sentimus nos teneri eo senatu consulto, quo cætera ubivis locorum in Anglia tenentur collegia. Atque ut certo scimus, quod optime et considerratissime literarum studiis propagandis consultum prospectumque fuerit, ita vehementer petimus, ne caussa literarum illis hominibus tradatur, qui melius cognoscunt, quid pecunia solet facere, quam quo in loco doctrina debet esse, sed ab his ut tota transigatur, qui ex utriusque rei natura utramque rem probe æstimare norunt. Nihil aliud in hac caussa petimus, quam quod tu ipse literis tribuendum esse judicaveris. Literæ enim nullo modo fluctuare possunt, si in prudentissima consilii tui gubernatione conquiescunt. Nam minime existimavimus, quod tantum possit ullius hominis libido aut potestas ad prædiola nostra diminuenda, quantum tua gratia valet apud regiam majestatem et auctoritas ad studia literarum adaugenda. Quicquid ergo ad rationes Academiæ nostræ constituendas allatum fuerit, id primum regiæ munificentiæ acceptum feremus: dein totum illud, quicquid sit, a tuo consilio profectum esse dicemus. Quo beneficio tuo, neque nobis ad usum, neque posteritati nostræ ad memoriam, neque tibi ipsi ad veram laudem, majus aliud esse potest.

LXV.—TO SIR A. DENNY, (4, 30.)

Speaks of the evils which will result to the Universities from the loss of their estates, and says, that even now few go to college for the purpose of stopping there to study, but go away again as soon as they can.

idem—Pro Academia.—Quum nemo te sit, ornatissime vir, vel majori apud regem gratia et auctoritate, vel paratiori erga literas studio ac voluntate, in certam spem ducimur, ipsas literas, quas tantum diligis, a rege apud quem tantum potes, te præsertim patrono, quicquid impetraturas. Scis quod fortunæ et facultates nostræ universæ regiæ potestati sese tradiderint. Prudentes viri, qui prudentiam regiæ majestatis mirifico ardore ad fovendas literas incensam intelligunt, non hinc metum ullum literis imminere, sed perpetuam quandam securitatem eisdem comparari, et ipsi plane prospiciunt et cunctis palam promittunt. Plerique tamen homines (quia homines sunt) et hoc rerum motu vehementer tanguntur, et magno perculsi metu verentur, ne quidam dulcedine prædiorum nostrorum illecti plus suis rebus studeant, quam quid literis fiat laborent. Aditum omnem istis hominibus irrependi in prædia nostra præcludi vehementer optamus. Quod fiet, si non permittantur literarum negotiis sese immiscere, sed tota hæc res illis committatur viris, qui quantum doctrina in omni republica valeat, ad societatem hominum, ordine, moderatione, et humanitate devinciendam, prudenter intelligunt. Nam si hæc parva prædiola nostra, quæ revera nervi sunt studiorum, ullo modo præciderentur, quam præsens literarum interitus consequeretur, tu ipse, prudentissime DENNÆE, plane vides. Scis enim literarum initia a parentibus imperitis ortum habere; hi liberos suos literarum scholis committunt, non præstantia doctrinæ excitati, sed spe vitæ fortunatæ consequendæ allecti. Si

præmia tollas, concidit parentum spes; et sic in ingressione omnis via literis obstructa est. Quamobrem, ni certa literarum præmia infirmam parentum spem concitaverint, omni fructu qui ex doctrina percipi solet respublica carebit. In hoc rerum metu, quo plerique circumfusi sunt, maturum remedium cum magna celeritate expectamus. Eo enim res redit, ut vix ulli ad Academiam veniendi spem, et admodum pauci diutius in Academia manendi alacritatem habeant. A te petimus igitur, ornatissime vir, ut gratia et ope tua eveniat, primum, ne nos cum nostris fortunis quibusvis hominibus committamur: deinde, ut aliqua etiam in his rebus conficiendis celeritas adhibeatur. Quo facto, parentum vota meliore spe allicies, adolescentium ingenia alacritate acues, ornamenta literarum quasi de integro excitabis, et perpetuam tibi ipsi laudem in omnium memoriam comparabis. Deus, &c.

LXVI.—TO KING EDWARD VI. (4, 4.)

On behalf of the University—Asks the king to look with favour on the privileges of the University as his forefathers have done. [Before Nov. 1547.]

Eidem principi nobilissimo.—Pro Academia.—Mos fuit majorum tuorum, maxime rex, susceptis a Christo regni gubernaculis, inprimis in hanc curam incumbere, ut habitis descriptisque solennibus comitiis parlamentariis, primum veræ religionis dein reipublicæ salutis ratio haberetur. Ad quas duas res constituendas, quum animadvertissent literarum cognitionem maximum conferre adjumentum, nihil prius faciendum sibi ducebant quam Academias regni sui privilegiis et immunitatibus sic munire ut spes ingeniorum excitata beneficiis illorum ad omne disciplinæ genus alliceretur. Nunc autem, si nos longo sermone apud te urgeremus exemplum hoc majorum

tuorum ad nostra privilegia de integro confirmanda, committeremus certe, ut tu merito existimares, nos aut stulte ignorare qualis tu nunc es, aut improbe dubitare qualis erga nos perpetuo futurus sis. Da igitur, optime princeps, tantum huic majorum tuorum exemplo, quantum vera religio, salus regni tui, voluntas animi et bonitatis tuæ tribuendum esse postulet. CHRISTUS Optimus Maximus præstet, ut annis, imperio, doctrina, virtute, felicitate votum et spem Anglorum tuorum superes.

LXVII.—TO ARCHBISHOP CRANMER, (4, 11.)

On behalf of the university—asks his influence and support of the university, in the parliament which is about to meet.

[Before Nov. 1547.]

EIdem.—*Pro Academia.*—Aliquid a te suppliciter petere, quum tu omnia nobis lubenter tribuis, doctissime præsul, non inane et supervacaneum negotium, sed gratæ voluntatis debitum potius officium esse ducimus. Rogamus igitur te, ut in hoc senatu vestro privilegia nostra confirmentur. Quantum reipublicæ interest, ut doctrinæ ratio haberetur, omnes fere intelligunt; quantum vero puræ religionis interest, tu unus plus universis aliis animadvertis. Scis enim tu, quod annis ab hinc quingentis, aut plus eo, cognitio literarum, regum vitio a quibus ali debuerat, e conspectu hominum sese abducere et in tenebras relabi cœpit. In quibus temporibus sic caligine obductis, sic ignorantia involutis, aper ille singularis de sylva, supra modum depopulatus est vineam JESU CHRISTI, non proculcans solum reges terræ, et imperium sibi collocans mundi, sed ita invasit erupitque in sanctam sedem et templum conscientiæ, ut nulli fere nunc sint mores hominum, nulla institutio vitæ, nullus ceremoniarum ritus, nullum ecclesiæ sacramentum, nullum CHRISTI vestigium, quod

non sit ejus aut fulmine prostratum, aut hal fœdatum, quod non sit, ut mitius sed significantius c divo PAULO loquamur, prudentia humanæ ἰθελοθρησκε fœdissime corruptum et construpratum. Hæc nos dis plinarum et ignoratio vocem Domini nobis abstulit, humanæ doctrinæ imperium in illam libidinem evexit, pro vero cultu Dei, recto divinissimarum rerum usu, i tegra et pura vitæ consuetudine, hypocrysis, idololatri et adulterium cervicibus hominum astutissime imponeretu Hanc inscientiæ pestem libentius commemoramus, quo nunc in magnam spem ducimur constituendæ de integr dignitatis literarum, in his præsertim temporibus quum omnia ad veram religionem illustrandam, a qua præclara doctrina abesse certe non potest, mirifice comparata sunt. Et quum prudentia tua ad verbum Dei restituendum, divinitus sit et nunc excitata, et diu reservata: non dubitamus, quin omnem operam et auctoritatem tuam, ad salutem etiam literarum continendam collaturus sis; commotus aliquid certe vel hac ratione, quod nulla hoc tempore literis vel insperata clades, vel expectata commoditas accidere potest, cujus tu non aut auctor, ad magnam commendationem, aut particeps ad aliquam reprehensionem voce ac sermone omnium jactatus eris. Dominus JESUS, etc.

LXVIII.—TO THE EARL OF WARWICK, (4, 12.)

On behalf of the university—asks the earl to maintain the privileges of the university, in the parliament which is about to meet. The vice-chancellor, who carries this letter, will explain how this may best be done.

[Before Nov. 2, 1547.]

Clarissimo viro comiti Warwicensi.—Pro Academia.—Quum intelligimus, nobilissime domine, te esse et salutis patriæ strenuum defensorem et veræ religionis fortem propugnatorem, ut non majorem soleas incutere terrorem hostibus

regni, quam inimicis JESU CHRISTI et verbi Dei, in eam cogitationem adducimur universi nos qui Cantabrigiensem Academiam incolimus, ut credamus te literarum etiam dignitati multum tribuere velle. Nec dubitamus quin eam laudem, quam maximam tibi in propugnanda et republica et religione consequutus es, majorem indies, suscepta quoque literarum defensione, accumulare velis. Atque, si splendor laudis bellicæ, si studium religionis puræ, si patrocinium doctrinæ, tria maxima ornamenta maximorum semper principum, in uno Warwisensi conspiraverint, quid amplius ad veram gloriam in hac vitæ usura accidere tibi potest, profecto non videmus. Et animum tuum mirifice inflammari literarum amore, vel hinc certe perspicimus, quod tantam curam suscipis tibi in educandis omnibus filiis tuis, potissimum vero in nobilissimi patris nobilissimo filio tuo Domino de LYSLE; nec apud te prius quicquam est, quam ut claritas generis et fortunæ dignitas splendore literarum indies illustraretur. Academia nostra petit a te, nobilissime vir, ut ope et gratia tua privilegia et immunitates ejus in hoc primo senatu parlamentario EDVARDI regis nostri, quemadmodum mos semper fuit, confirmentur. Rationem petitionis nostræ universam declarabit tibi fusissime, qui has perfert literas, gravissimus vir dominus Vicecancellarius noster. Expectamus igitur te tantum laboraturum in hac re, quantum ad veram laudem tuam, ad dignitatem Academiæ, ad certam nostram de te opinionem pertinebit. Faxit Deus, ut te CHRISTUS fortem religionis suæ propugnatorem, princeps strenuum regi sui defensorem, Academia nostra summum literarum patronum diutissime sentiat. Dominus JESUS, etc.

LXIX.—TO THE MARQ. OF NORTHAMPTON (4, 13.)

On behalf of the university—asks the marquis to support t cause of the university in the approaching parliament, a refers him to Madew, the vice-chancellor, for further i formation. [Before Nov. 1547.]

mplissimo domino GUILIELMO *marchioni Nort amptoniensi, comiti Essexiæ, Baroni de Kenda Domino Par, magno literarum patrono.—Pr Academia.*—Quum in te tanto viro, tant humanitas, consilium, et auctoritas cernitur amplissime domine, ut major in quavis justa caussa, vel suscipienda voluntas, vel agenda prudentia, vel perficienda facultas, quam in te sit requiri non possit; mirifico sane Academia nostra studio excitata est scribendi ad te, hoc postulans ut literarum dignitas dignissimo tuo patrocinio, in hoc proximo senatu parlamentario, ad privilegia sua confirmanda uti possit. Rationem caussæ hujus tuendæ universam fuse tibi explicaturus est, qui has perfert literas, gravissimus vir dominus JOANNES MADDEW vice-cancellarius noster. Quæ caussa ut defendatur, non tam nostra interest qui scribimus, quam vestra, qui a Deo ad veram religionem conservandam, ad salutem reipublicæ procurandam constituti estis; quam aliorum omnium, qui ex literis ullum fructum percipere queant. Nos enim qui ista scribimus, tantum adjumenti ex studiis nostris cepimus, quantum ad mediocrem vitam in republica sustentandam, quomodocunque fors tulerit, sufficere possit. At quum Academia singularem opem suam, ad opes certe aliquas et vitæ commoditates nobis constituendas contulerit, manifesta officii præteriti culpa teneremur, si non significaremus vobis, (nam et hoc tantum possumus) quomodo salus et dignitas ejus conservari potest. Vos autem non dubitamus quin sic cogitetis, quod quo major a Deo vobis auctoritas conceditur, eo major cura ab eodem

imponitur, et eo major pœna a vobis etiam repetitur, si vestra culpa splendor literarum ullis tenebris obscuraretur: obscurabitur certe, si non ea lux bonitatis et auctoritatis vestræ his temporibus refulserit, quæ et literis veterem honorem et ingeniis novam spem allatura est. Credi enim vix potest, quam pauci sunt, qui literarum magno ardore inflammantur.

In hoc parlamento, nisi valde fallimur, veram religionem restituetis. Divinum profecto consilium et nos una Deum rogamus omnes, ut ne vestigium quidem papisticæ fæcis in ulla parte religionis, quæcunque illa fuerit, amplius resideat. Sed ignorantia quid? Tolletur ex omni populo. Quorum industria? Doctorum. At ubi sunt? In Academiis. Quod nulli illic sunt, falsum est; quod pauci illic sunt, neque hoc verum est: si angustias academiarum respiciamus. Quam plurimi illic sunt, et quot requiruntur ad ignorantiam Anglia relegandam, polliceri quidem nos non audemus. At plures quotidie illuc confluent. Qua spe? honore artium? Nullus fere est. Expectatione præmiorum? Sed illa et rara sunt et exigua. Nomine et honestate literarum? Quo loco nunc jacent literæ, vel ignari omnium literarum facile animadvertunt. Et qui posthac docti erunt? Pauperes? At hic non diu manent propter inopiam. Sed divitum filii? At hi minus, vel propter alterius vitæ expectationem vel literarum his temporibus obscuram conditionem. Sed parentes ut filii instituantur literis semper curabunt. Ast hi spe lucri magis, quæ jam sublata est, quam doctrinæ cupiditate, quæ in illis nulla est, hoc fecerunt. Ast boni viri inopiam studiosorum levabunt. Hoc olim factum est; sed nunc prioris seculi felicitatem potius admirari, quam spe studiosorum vitam alere et sustentare possumus. Quorsum tot scholæ in Anglia, si ad Academias pauci sese conferunt? Imo aut paucæ sunt, aut

relictæ et contemptæ sunt: et parentes hodie cuivis re potius quam literis liberos suos addicunt. Sed respublic huic rei remedium adferet. Digna certe res, in qua totum occupetur parlamentum. Nisi enim hæc semina doctrina teneris animis tempestive sparsa fuerint, quænam in republica vel exoriatur spes, vel adolescat virtus, vel efflorescat pura religio, et vera felicitas, prudentia tua intelligit. Multa ad hunc modum verissime dici possunt, delabenti jam et admodum proclivi ad occasum literarum dignitate, nobilissime marchio: quæ res, quantum in se veri habet, tantum adjumenti a te requirit ad maturum illi adferendum remedium. Hoc dabis religioni et reipublicæ; hoc dabis multorum parentum sollicitæ spei, multorum ingeniorum præclaræ indoli; dabis hoc etiam saluti posterorum temporum, in quibus nullus doctrinæ fructus exoriri potest, cujus sementis superioribus temporibus facta non fuerit. Dabis his omnibus quantum vis, vis certe tantum, quantum literis, hoc est summis et veræ religionis præsidiis et florentis reipublicæ ornamentis dari debere prudentia tua judicabit. Dominus Jesus, etc.

LXX.—TO THE EARL OF ARUNDEL, (4, 14).

On behalf of the university—asks the earl to support the rights of the university in the first parliament of Edward VI, which was about to assemble. [Before Nov. 1547.]

Nobilitatis, virtutis et literarum ornamentis clarissimo, Comiti Arundelio.—Pro Academia.—Laus florentis reipublicæ amplior esse non potest, amplissime comes, quam ubi nobilitas fortunæ suæ doctrinam sociam, sapientiam moderatricem adjungit. Hinc prudenter fingunt poetæ NESTOREM AGAMEMNONI, POLYIDUM MINOI, PROMETHEUM JOVI præsto semper fuisse. Hinc etiam vera tradit historia, SIMONIDEM PAUSANIÆ, ANAXAGORAM

PERICLI, POLYBIUM aut LÆLIUM SCIPIONI, in omni vitæ rerumque ratione assiduum comitem fuisse. Hæc laus illustrandi claritatem generis, splendore doctrinæ, et societate virtutis, ficta poetarum monumentis, expressa clarissimorum virorum exemplis, tradita PLATONIS ad DIONYSIUM præceptis, neglecta tandem multis seculis, relegata ex omnibus fere regionibus, nuper in Italia excitata Medicum familiis, et nunc postremo in Anglia in ARUNDELIO nomine sic omnem sedem suam et tabernaculum posuit, ut tuo merito et omnium judicio, nec inter nobiles doctior nec inter doctos nobilior quam tu es, quisquam reperiri queat. Itaque, quum literæ nobilitati tuæ tanto ornamento sunt, æquum sane est, ut tua vicissim nobilitas literis magno præsidio esse velit. Hac de te opinione provocata Academia ad te in primis scribere instituit, postulans ut ope, consilio, gratia et auctoritate tua, immunitates ac privilegia ejus in his primis regis EDVARDI solennibus comitiis, quod fieri semper solitum est, confirmentur. Hæc caussa non ad nostram utilitatem suscepta, sed ad singularem potius usum veræ religionis, reipublicæ salutis, spei omnium parentum, alacritatis ingeniorum, curæ etiam posterorum temporum instituta nobis fuit. Et quanto tu magis scis quam reliqui homines quod hæc vera sint, tanto libentius scribimus ad te atque rogamus, ut dignitas literarum a te dignissimo earum patrono in hoc parlamento conservetur. Nos Deum orabimus, ut te religionis, reipublicæ, et doctrinæ tantum præsidium et ornamentum diutissime servet incolumem.

LXXI.—TO LORD CHANCELLOR RICH, (4, 23).

Asks him to protect the interests of the university in the approaching first parliament of Edward VI. Rich was made chancellor Oct. 23, 1547.

DR. RICHE, *magno Angliæ cancellario.*—Qu primum cognovimus te in hanc celsissim reipublicæ sedem evectum esse, prudentissi domine, in qua tu sedens habes in te cc jectos omnium hominum oculos, in qua quamvis judex sedens, judicia tamen aliorum sustinebis colloquia etiam plurimorum hominum subibis; ec Academia Cantabrigiensis tibi hanc novam dignitate gratulatura, ut debet, et veterem opem suam ex hac se quam tu nunc possides imploratura, ut solet, offert se tibi inter reliquam hominum turbam, qui salutem sua ex æquitate tua postulant et expectant. Petit vero u privilegia ejus in hoc primo regis nostri parlamento con firmentur: sine quibus nec spes literis, nec alacritas in geniis, nec ulla Academiæ salus contineri potest. Qui Academia sit, quam reipublicæ partem complectitur, quo et quot viros quotidie emittit et in vineam Domini et in administrationem reipublicæ, quantam spem optimorum ingeniorum sustinet, et quantam curam salutis etiam posterorum temporum in se recipit, prudentiæ tuæ ob-scurum esse non potest. Hæc utilitas ab Academia sæpissime percepta, et in universas veræ religionis reli-quæque reipublicæ partes latissime diffusa, excitavit omnes reges, omnia parlamenta, omnes Angliæ cancellarios, in magnam curam procurandæ salutis Academiæ nostræ. Hinc favor ille, quo nostra ætate mirifice Academiam hanc complexi sunt omnes, qui te in hoc officio antegressi sunt: quos quum tu æquas in omni ratione potestatis et pru-dentiæ, superari certe te ab illis in ulla parte voluntatis erga literas, non solum obscuratæ laudis tuæ certissimum indicium, sed præteritæ etiam alicujus partis officii tui, quod Deo, principi, et reipublicæ debes, clarum esset testimonium.

Libere, sed vere loquimur, nec magis ad utilitatem

nostram comparandam, quam ad laudem tuam immensam excitandam. Utilitatem enim quam nos ex studiis nostris quæsivimus, magnam partem jam percipimus, aliorum caussa qui nihil didicerunt; religionis, reipublicæ caussa, quibus duabus rebus doctrina plurimum confert; ipsius etiam prudentiæ tuæ caussa, cui Deus et princeps curam hujus rei tuendæ imposuit, potissimum hoc tempore agitur. Age igitur, clarissime vir, et tantum tribue his literis nostris, quantum respublica, religio, et prudentia tua literarum studiis tribuendum esse judicet. Nos Dominum nostrum Jesum Christum orabimus, ut te novum Angliæ cancellarium, novum veræ religionis adjutorem, et novum etiam Academiæ nostræ patronum diutissime servet incolumem.

LXXII.—TO THE DUKE OF SOMERSET, (4, 2).

On behalf of the university—asks the patronage of the duke for the university in the parliament which is about to assemble.

[Nov. 8, 1547.]

Eidem.—Pro Academia.—In maximis illis curis, quas tu quotidie in reipublicæ procuratione suscipis, honoratissime princeps, speramus te quoque aliquam partem temporis tui et huic cogitationi impartiri, quomodo literarum dignitas sub te dignissimo reipublicæ protectore conservetur. Nam, quum omnes consiliorum tuorum rationes in his tribus rebus versentur, ut Dei purus cultus, principis vera obedientia, populi salus et quies et restituantur et conserventur; et quum prudenter intelligis quantum adjumenti ad has res constituendas doctrina conferat; facile quidem perspicimus, quo in loco, et quo numero literæ apud te sunt. Literæ tamen, ut dignitatem suam non solum judicio tuo commendatam sed auctoritate etiam tua confirmatam retineant, vehementer hoc tempore laborant:

laborant enim, ut in hoc consilio parlamentario earum ratio habeatur, ut illæ immunitates et privilegia, quæ longissimis ab usque temporibus ad nostra tempora deducta sunt, et singulorum Anglorum regum et voluntate et auctoritate comprobata sunt, in hoc etiam novo parlamento novam auctoritatem et dignitatem obtineant. Ex quo novo regis, parlamenti, et tuo beneficio, novam quandam alacritatem ad vetera sua studia persequenda Academia nostra suscipiet, unde novus certe et singularis fructus, ad magnam reipublicæ salutem exoriturus est. Non dubitamus igitur quin, quantum commodi literæ quotidie reipublicæ adferunt, tantum adjumenti respublica vicissim literis per tuam auctoritatem in hoc parlamento sit allatura. Dominus JESUS, &c.

LXXIII.—TO SIR A. DENNY, (4, 29).

On behalf of the university—asks his support in defending the privileges of the university in the approaching parliament.

[Nov. 8, 1547.]

Clarissimo viro Domino Antonio DENNÆO, *equiti aurato, regis consiliario dignissimo.—Pro Academia.*—Illustriorne sit in te, clarissime vir, prudentia, consilium, gratia, et auctoritas tua, an voluntas, studium, suavissimi mores, et humanitas tua, anceps sane quæstio inter omnes esse solet. Sed quum hæc omnia sunt vel fortunæ ornamenta, vel naturæ beneficia, vel industriæ et laboris tui fructus, ex his certe commoditatibus quamvis magna, non maxima tamen laus tua efflorescit. Omnium voce et consensu percrebrescit alia tui commendatio, quam tu tibi, non auspicio fortunæ sed ductu spiritus sancti, in restituenda vera religione, in procuranda reipublicæ salute, in tuenda literarum dignitate comparasti. Hæ tres res studia tua sunt, quorum laus in sermonem omnium temporum pervolitabit, fructus in commoditatem plurimorum hominum

redundabit, exemplum ad imitationem optimorum in republica virorum longissime perdurabit. Et quum religio, doctrina, respublica omnes curas tuas sic occupant, ut extra has tres res nullum tempus consumas, hoc tempore tamen opus habemus, non ut a te contendamus, sed ut in memoriam redigamus, atque rogemus te, ut opera tua in his proximis regni comitiis Academiæ nostræ privilegia, nova auctoritate regis, novo consensu parlamenti stabiliantur. Caussa, ut tu prudenter vides, prudentissime DENNÆE, non agitur eorum studiosorum, qui nunc Cantabrigiæ mœnibus includuntur: agitur salus absentium, qui aut ignari propter inscientiam, aut exclusi propter ætatem, nec agnoscere quod utile est, nec petere quod æquum est, possunt. Agitur spes eorum patrum, qui huc ad studia literarum liberos suos mittere solent; agitur salus etiam posterorum; aguntur ornamenta florentis reipublicæ; aguntur præsidia veræ doctrinæ. Caussam hanc urgere sane possumus, sed apud te profecto nolumus: unam tamen rem in altissima mente tua condere cupimus, nec in tua solum, sed in eorum omnium, qui hoc tempore reipublicæ gubernatores a Deo constituti sunt. Illa hujusmodi est, ne ea ratio, quæ ignorantiam malorum sacerdotum justissime puniat, optimorum etiam ingeniorum spem a studiis literarum una auferat. Hoc remedium non malos ad sanitatem adduceret, sed bonos ad desperationem adigeret. Sed tu hæc melius prudentia tua complecti, quam nos scriptura nostra explicare possumus. Quo igitur te ducit cura religionis, salus reipublicæ, et utilitas doctrinæ, studio, ope, gratia, et auctoritate tua incumbe. Dominus JESUS, &c.

LXXIV.—TO SIR WM PAGET, (4, 25.)

On behalf of the university—asks his protection for the privileges of the university in the parliament which is about meet. [Nov. 8, 1547.]

idem.—Pro Academia.—Quum studium tuu et in hac Academia nostra complectenda et omni reipublicæ parte procuranda, majus s prudentissime vir, quam ut nos vel hoc auge possimus vel istud imminuere debeamus, nc committemus, ut vel maxima negotia nostra, in hoc minim otio tuo, longo literarum sermone implicemus. Adferimu igitur tibi, non veterum beneficiorum tuorum recordati onem, sed novorum potius novam quandam postulationem Postulamus enim, ut in hoc senatu parlamentario immunitates et privilegia nostra, quæ vincula sunt et nerv literarum, nova regia auctoritate et novo reipublicæ consensu possint communiri. Qui mos tuendi dignitatem Academiæ quum longinquitate temporum, in parlamentorum omnium primis comitiis, ab omnibus Angliæ regibus sanctissime cultus constanterque servatus est; fieri certe non potest, ut literæ hoc tempore sub EDVARDO principe et PAGETTO patrono novam aliquam et inusitatam repulsam patiantur. Age igitur, clarissime vir, ac si judicio tuo literæ sunt Dei amplissimum munus, regum optimorum clarissima insignia, florentis reipublicæ certissima præsidia; age atque perfice, ut ex ope consilioque tuo, magna Academiæ spes, major reipublicæ fructus, maxima tibi ipsi laus excitari possit. Dominus JESUS, etc.

LXXV.—TO THE DUKE OF SOMERSET, (4, 7).

On behalf of the university—offers him the chancellorship, and refers to their former letter about his supporting their privileges in the parliament. [Nov. 14, 1547.]

nclyto duci Somersettensi.—Pro Academia.—"Inveni virum secundum cor meum," vox est æterni patris, et clarissimum elogium in DAVIDEM, honoratissime dux. Sed unde tanta tanti viri laus? Pax, salus, et justitia; timor

Dei, et vera religio, mentis altitudo, et divina ad frangendos hostes prudentia, hæc singula Deo placuerunt; hæc universa DAVIDEM Deo commendaverunt. Familia Jessæ magno timore erga Deum, non maximo honore apud populum efflorescebat: et ex parvis initiis magna providentia Dei DAVIDEM non maximum virum in summum locum evehebat. Et nos quum singularem gratiam et præcipuum Dei favorem erga familiam Semuriam animadvertimus; quum te et omne ætatis tuæ præteritæ spatium ab ipsis incunabulis tuis in hunc diem deducimus: videmus certe, et hos aliquot annos vidimus, te, nobilissime dux, non virga MERCURII sed novo SAMUELIS spiritu et digito Dei, e reliquo numero hominum selectum esse, cui uni quatuor res in hoc mundo maxime a Deo commendarentur. Pax et salus reipublicæ, cura laborque belli, purioris religionis sollicitudo, Divi EDVARDI regis virginis sacrosancta custodia tibi uni imponitur. Attende quid nos dicimus, intellige quantum tu sustines, et agnosce quantum in his omnibus Deo debes. Pax per te tanta, tantaque vivendi suavitas Angliæ nunc constituta est, ut quæ vox populi de te sit, quantus favor singulorum existat, quomodo patrem patriæ universi certatim te appellant, animo tuo te suaviter concipere quam nos literis nostris ostendere maluerimus. In bello Deus GEDEONIS gladium tibi commisit; victoriam dat non communem cum quotidianis mundi principibus, sed qualem JOSUA a regibus Madan et Asur; qualem Judas a magno ANTIOCHO et NICANORE olim reportarunt. In religione ejusdem Gedeonis spiritum, ad demoliendam aram BAAL, in te Deus excitavit, cujus abominationes universas ut radicitus evellas, universi nos obsecramus. In sacrosancta custodia JOSIÆ nostri tam divinam suscipis curam, ut hic rex virgo primus [enim] nostræ memoriæ regum merito esse dicatur, qui ab omni non labe solum, sed sus-

picione etiam fornicationis cum meretrice Babyloni purus et integer virgo existat.

Itaque quum te unum Deus constituit domi, pac auctorem, militiæ, patriæ propugnatorem, religionis fo tissimum vindicem, sacrosanctæ regiæ majestatis sanc tissimum tutorem, vox profecto Dei et vox populi de t est, Inveni virum secundum cor meum. Et quum hæ dignitas tua ornata his quatuor rebus maximis amplissim existat, ut nullus locus ejus augendæ reliquus esse vide atur; ecce Deus, quia illum et providentiam ejus in his omnibus sancto timore agnoscis, suscipis, et veneraris, novo cumulo honoris, nova accessione laudis te etiam atque etiam augere instituit. En literæ et studia literarum universæ Academiæ Cantabrigiensis sese offerunt tibi; quintum locum laudis apud te occuparc student, tuæ voluntati opi, consilio, gratiæ, et auctoritati sese tradunt et commendant: te ducem et protectorem, te summum earum cancellarium, una mente et voluntate, una voce et ore agnoscunt. Ut literarum dignitatem in tuam fidem recipias, pax publica rogat, laus bellica postulat, vera religio obsecrat, et regia majestas exemplo suo imperat; quoniam hæ quatuor res, licet maximæ sint, sine literarum tamen præsidiis decus et splendorem suum tueri certe non possunt. Jam laus major nec a te expectari nec a nobis excogitari ulla potest: jam hoc solum reliquum est, ut una et consentiens efferatur vox Dei, regis, reipublicæ, religionis, et literarum: Invenimus virum secundum cor nostrum.

Scripsimus nuper ad te de literarum dignitate in hoc parlamento conservanda; nunc tua res tota est: incumbe igitur eo, quo te in hac re religionis et reipublicæ salus, quo te regiæ majestatis, et tua voluntas provocat. Si beneficium quæris, audi prudentissime vir; libere, vere, et obligata tibi fide nostra loquimur. In nullum homi-

nem, in nullam rem benevolentiam tuam unquam contulisti, quæ diuturniore in memoria retinere, et omni posteritati opportunius beneficii recordationem transmittere potest, quam literæ facere solent. Quid te facere cupimus, et antea nos scripsimus et tu optime nosti: hoc tantum addimus, et in alta mente tua condere cupimus, ut non tantum laborare velis, quomodo hi qui nunc doctrina florent præmiis afficiantur: quantum quomodo spes parentum, qui liberos suos solent mittere ad studia literarum, quomodo spes juvenum et ingeniorum ad novam alacritatem excitari possint. Maximam rem paucis verbis complexi sumus. Si hæc una res bene ibit, expeditissimum cursum optimorum studiorum respublica expectare potest: quæ res quum universis summo emolumento, tibi uni profecto maximo ornamento erit. Veremur ne simus molesti amplitudini tuæ. Deum igitur rogamus omnes, vt, qua providentia Deus te ad hunc multiplicem honorem hos multos annos reservavit, eadem etiam providentia, te perpetuum pacis auctorem, fortissimum reipublicæ vindicem, sinceræ religionis repurgatorem, regiæ majestatis fidissimum tutorem, et Academiæ Cantabrigiensis summum cancellarium diutissime servet incolumem.

LXXVI.—TO THE SAME, (4, 1).

On behalf of St John's College—prays the protector to advocate the cause of the college and of true learning, and to procure that some of the spoils of Babylon, *i.e.* of the monasteries may be added to the revenues of St John's College.

[Nov. 21, 1547.]

Honoratissimo principi EDVARDO, *duci Somersettensi reg. majestat. gubernat. et totius imp. ejus protect. etc. literarum patrono maximo, Rogerus Aschamus.—Pro collegio D. Joannis.*—Nos homines in hac humili conditione positi ad te in altissima reipublicæ sede collocatum non scriberemus,

nisi nostra caussa magna, nisi tua bonitas maxima existere honoratissime dux. Et quum Deus in te congessit singularem gratiam suam, quum tu a Deo excitatus in hoc tot sis, ut aut publicam salutem alas, aut patriam ab hostibu defendas, aut veram religionem restituas, habes tame aliud quiddam a Deo, cujus utilitas erga rempublica æquat singulas virtutes tuas, cujus laus in te supera universas commendationes tuas, hoc est quod caussa inopum respicis, quod gemitum pauperum exaudis. Hæc non prudentia humana, sed benedictitio divina, et rarissimorum temporum rarissima certe felicitas existit. Agnosce hanc veram laudem tuam et perpetuo tuere, prudentissime domine: hæc una laus superat universam reliquam fortunam tuam. Hac opinione certa de te nos commoti, caussam nostram tibi adferimus. Si scire cupis, quinam homines sumus? Respondemus, universus cœtus studentium collegii Divi JOANNIS Evangelistæ Cantabrigiæ. Si unde orti? Ex omnibus Angliæ partibus in hoc collegium promiscue confluimus. Quorsum? Ut studeamus. In quem potissimum finem? Primum ut Evangelium Domini populo Dei dispergamus. Dein, ut humanam doctrinam, hoc est papismum, cum omni hypocrisi, superstitione, et idololatria, quantum nos possumus, tollamus. Quæ leges continent vos? Ad laborem difficillimæ, ad fructum studiorum valde comparatæ. Quam operam et opem reipublicæ confertis? Primum alimus optima ingenia optimis disciplinis et moribus: deinde, ex nostro cœtu proficiscuntur, qui reliqua fere singula collegia explent et ornant: demum, in vineam Domini mittimus plurimos operarios: in reliquam rempublicam aptos et instructos viros. Quem numerum sustinetis? In hac re superamus singula in hoc regno collegia. Quibus prædiis et fructibus hoc efficitis? Et hic quidem superamur nos a singulis fere collegiis. Quæ certa pecunia vobis penditur? Ad

victum, singulis hebdomadis, hi tres denarios, illi septem: qui maximum capiunt, duodecim. Ad vestitum discipuli nihil, socii marcam unam; ad reliquam vitam sustentandam, ad supellectilem universam, ad libros emendos alteram marcam accipiunt. Sed adjuvant boni viri? Hi vixerunt. At patres? Nunc dierum non possunt. Quæ reliqua spes vobis est? Ut ad te veniamus suppices, nobilissime dux. Quid petituri? Partem, ut æquum et quod nostrum est postulemus; partim, ut pietatim tuam excitemus. Quod æquum et vestrum est postulare licet. Nunc sane licet, et felicia hæc tempora, in quibus licet; et te felicissimum, per quem licet. Fingant adulatores quicquid velint; felicissime agitur cum republica, quum suum cuique postulare libere licet, qua felicitate ad laudem tuam maxima, ad reipublicæ salutem utilissima, ut Anglia diu per te fruatur commune omnium Angloram votum est. Sed quam petitionem instituitis? Petimus re ipsa justum, nobis certe utile, sed reipublicæ utilissimum et nomini tuo valde gloriosum. Ausculta benevole quæ dicimus, et da benigne quæ petimus.

Diva MARGARETA proavia EDVARDI regis nostri hoc collegium fundavit; optimis legibus ad doctrinam, commodissimis prædiis ad usum munivit. Ex eo tempore tria acerbissima tempora hoc collegium afflictarunt: primum, certi quidem homines regii ministri, qui divitias regis in acervis pecuniarum ponunt, quum benevolentia populi, salus reipublicæ, vera religio et optima doctrina, optimi regis certissimæ divitiæ existant, hoc beneficium divæ MARGARETÆ magnam partem nobis abstulerunt; quadringentæ enim minæ annuæ ex nostris prædiolis concisæ et amputatæ sunt. Multis annis post, JOANNES FISCHERUS episcopus Roffensis, dum falsam doctrinam nimis perverse defendit, optimas literas in hoc collegio suis ornamentis et suis divitiis denudavit. Hic vir nutu

suo rexit hoc collegium: et propterea in manu ejus pos
sunt clarissima ornamenta, quæ diva MARGARETA hu
collegio elargita est. Singula recensere nolumus, univer
uno verbo complexi sumus. Libri etiam ejus univer
nostri erant. Quum libros ejus dicimus, magnum thesa
rum dicimus. Thesaurus sane ille dignus erat, qui inc
disset in bonos et peritos homines. Quid multis? Eju
perversa doctrina, et illum vita et nos summis diviti
nostris privavit. His duobus modis, in magnam penuriar
collegium nostrum redactum excipit tertia calamitas, qua
diu nos pressit, in miram angustiam compegit, et in
extremam conditionem hoc tempore non nos solum, sed
reliquos omnes studiosos detrusit. Quæ illa est. Du-
rissima caritas omnium rerum vendibilium. Augetur
pretium omnium, pecunia nostra non augetur. Quomodo
olim duodecim denariis, nunc non licet vivere viginti.
Unde hæc miseria? A Deo? Verba meliora. Deus
nunquam magis benedixit terram. A singulis hominibus?
Facile credimus: quia singuli homines singulariter peccant.
Ubi culpa? In multis magna, in certis hominibus
maxima. Et quia huc oratione nostra devenimus, et tu is
es a Deo constitutus qui istis rebus et potes et debes
mederi: aperte maximam reipublicæ ruinam ostendemus.
Nullus est tam imperitus rerum vestiarius, lanius, vel
sutor, qui non didicit expilare publicam utilitatem. In
singula quaque arte singuli peritissimi sunt, ad augendum
commune rerum pretium, hoc est, ad tollendam omnem
humanam societatem, et ad permiscendam summa miseria
totam rempublicam. Culpa igitur residet omnis in his
quotidianis artificibus? Aliqua certe, sed ea minima, quia
non tam sua voluntate et malo animo commoti, quam ex-
trema necessitate et aliorum scelere coacti, hoc faciunt.
Qui auctores sunt tantæ miseriæ? Dicemus, et Domino
monente ac demonstrante dicemus. Sunt illi qui domum

ad domum conjungunt, qui rapinas pauperum congerunt, qui fructum eorum rarissime comedunt. Hæc dicit Dominus per ESAIAM prophetam: nos apertius loquemur. Sunt illi qui hodie passim, in Anglia, prædia monasteriorum gravissimis annuis reditibus auxerunt. Hinc omnium rerum exauctum pretium: hi homines expilant totam rempublicam. Villici et coloni universi laborant, parcunt, corradunt, ut istis satisfaciant, hinc singuli coguntur singulis imponere, et universa respublica gravissime premitur. Hinc tot familiæ dissipatæ, tot domus collapsæ, tot communes mensæ aut jam nullæ aut in angulos et latebras conclusæ. Hinc, quod omnium miserrimum est, nobile illud decus et robur Angliæ, nomen, inquam, *Yomanorum Anglorum* fractum et collisum est. Et hæc etiam miseria maxime redundat ad auctores ejusdem. Quotusquisque enim est mercatorum Londinensium (hi homines hanc miseriam mirifice concitarunt), qui non angustius, tenuius et pressius his temporibus vivit, quam quum passi sunt alios homines vivere; Nam vita, quæ nunc vivitur a plurimis, non vita, sed miseria est. Tum, omnes res parabiles et venales erant: pretium rerum moderatum erat. Nunc plurimi in hanc unam curam incumbunt, quomodo ad satiandos paucos mercatores pecuniam quam non habent quoquo modo corradant. Quomodo hæc res fregit reipublicæ vires, quomodo stomachum omnem et facultatem ad bellum sustinendum abstulit, quomodo nova furta et inauditas intolera tias invexit, nimis longum esset percensere. Hoc omnes experiuntur, infinitam omnium miseriam esse. Bubones illi Babylonici qui lucem oderunt evangelicam, totam hanc calamitatem assignant relucenti veræ doctrinæ. Sed hæc vox horum hominum nova non est: ad hunc modum sub lege, contra prophetas: et sub gratia, nascente jam ecclesia contra apostolos, vociferatum est. Quanto sanius

insanus ille apud SOPHOCLEM AJAX, qui dona et spo
inimicorum damna esse ducebat? Hæc spolia Ægyp
scripturæ verbis utimur, et hæc bona monasterioru
quemadmodum olim domini illorum, sic illa nunc, cul
certorum hominum, rempublicam vehementer perturbar
Hæc nimis longa, sed profecto nimis vera.

Vides ergo, prudentissime dux, quomodo tota respubli
convellitur, et in miserrimas angustias compingitur,
quibus modis et quorum hominum improbitate hoc fi
Quæ calamitas eo certe calamitosior existit, quod illi vi
eam minime sentiunt qui tanto malo remedium potiss
mum adferre possunt. Abjecti homines et humi repente
acerbissimum sensum hujus mali tolerant, qui nullam
opem sibi adferre valent, et auxilium ab aliis vix implorar
audent. Sed sedet in cœlo, qui non obliviscitur paupe
rum, et cujus palpebræ interrogant filios hominum
Tandem exsurget Deus propter gemitum pauperum; nec
dubitamus quin jam surrexerit in te, amplissime dux, ut
per te coerceat nimis effluentem horum temporum privatam
cupiditatem. Agnosce quem locum tueris, circumspice
oculos pauperum in te suspicientes, et suspice tu in Deum,
qui vultu suo judicat et judicem et populum.

Et hoc a te petimus, nos quidem literis nostris, sed
universa respublica votis publicis; quanquam in nullam
partem reipublicæ majori impetu invasit hoc malum, quam
in rem literariam. Reliqui homines ita liberi sunt, ut
possunt quærere sibi vitam; studiosi non quærunt, sed
quæsitam recipiunt: quæ si augetur, hoc sit non opera
illorum sed bonitate aliorum. Postremo, debet pecunia
nostra aut major esse (quod cupimus), aut caritas, quæ
quanta nunc sit omnes fere intelligunt, rerum minor esse
(quod per te fore speramus), aut fructus studiorum mini-
mus erit, (quod maxime omnium metuimus). Alios
relinquimus: de nobis et nostro collegio jam loquimur.

Hæc tanta caritas rerum, et hæc nulla caritas hominum, intra hos paucos annos expulit ex hoc uno collegio plura optima ingenia, quam nunc sunt perfecte docti viri in tota Academia: nec solum expellit præsentes, sed aufert una etiam universam absentium spem. Quale nostrum collegium sit, quæ studia sequimur, quantam opem et religioni et reipublicæ adferre possumus, JOANNES CHECUS, et GULIELMUS CECILLIUS, olim duo alumni hujus collegii, nunc duo clarissima lumina totius reipublicæ, tibi explicare possunt: qui nec tibi falsum dicere audent, nec in caussa honesta verum reticere debent.

Petimus tantum quantum tu dare vis. Sumus centum septuaginta et plures, qui hoc petimus, qui participes unius tui beneficii esse cupimus. Cupimus, ut clarissimum hoc collegium, conditum ad illustrandam doctrinam Jesu Christi, quod instruit optimis disciplinis optima ingenia, quod sustinet minimis prædiis plurima corpora; cupimus et hoc communibus precibus projecti ante bonitatem tuam, ut aliqua pars spoliorum Babylonis sustentare possit in hoc collegio tantum numerum ingeniorum, quæ gloriam CHRISTI postea illustrabunt. Intelligimus multos privatos viros ex benignitate regum magnas divitias consequutos esse. Optime factum; hoc modo excitabuntur reliqui ut reipublicæ serviant. Verum, si utilitatem, quæ proficiscitur ex plurimis ingeniis optime institutis, cum unius hominis opera comparare velis, facile cernes quantum nos honeste petere, et quantum tu juste tribuere non nobis sed reipublicæ potius debes.

Græci Romanique principes nobilissimi, qui belli aut pacis laude floruerunt, tropæa, statuas, pyramides, et arcus triumphales sibi erexerunt: monumentum profecto nec illustrius ad laudem nec stabilius ad omnem perpetuitatem erigere tibi ipse potes, quam si insigne aliquod testimonium animi tui erga virtutem, et doctrinam JESU

CHRISTI, in hoc collegio constitues. Hæc pyramis tudine sua superabit omnes illas Memphicas, imo penet in conspectum Jesu Christi, qui hoc opere tuo multum lectabitur. Age igitur, clarissime princeps; fove et c plectere spem nostram, quæ in te tanta sita est quanta bonitas est, et tantum nos abs te expectamus quantum optimo principe sperare debemus. Dominus Jesus su mitatem tuam, etc. Sublimitatis tuæ deditissimi G BYLIUS et omnis cœtus sociorum ac scholarium coll D. JOAN. EVANG.

LXXVII.—DUKE OF SOMERSET TO THE UNIVERSITY, (5, 44).

Accepts the office of Chancellor which had been offered him, a advises the university to pursue their studies and not troul themselves with matters of state and politics. Dec. 9, 1547.

Vicecancellario, et Universitati Cantabrigien amicis bonis.—In honoribus vestris mandandi et cancellario deligendo, quod me potissimu unum idoneum judicaveritis, cui literaru vestrarum ac studiorum cura atque adminis tratio traderetur, viri ornatissimi, magnas vobis gratia habeo, et illustre testimonium amorum vestrorum erg me esse judico. Qui quod maximum habetis, sic in illum confertis, in quo maxima et clarissima multarum rerum ornamenta esse putetis. Ego vero si quæ sit in me vel ad rempublicam administrandam prudentia, vel ad res gerendas felicitas, vel ad commovendos hominum animos auctoritas, eam ego divinæ bonitati corda principum guber-nanti assigno; et vos ut idem cogitetis adhortor, et eadem illi tribuatis, qui efficit omnia in omnibus, qui dividit dona quemadmodum ipse vult, qui ad mensuram singulis dat, non pro merito utentis, sed pro bene placito, et gratia donantis. Literas vestras regiæ majestati ostendi, et quam me apud vos gerere personam volueritis declaravi.

Qui non modo factum vestrum et studia probavit, sed me ad id etiam suscipiendum hortatus est. Quæ res non modo me promptiorem ad hoc capessendum fecit, sed etiam animos vestros excitare debet, ut in eorum studiorum genere in quo nunc estis, maxima cum diligentia, ad religionis fructum et reipublicæ usum versemini, quum videritis regem clarissimum non modo literatis favere, sed etiam in literarum studia cum laude incumbere. Quod si id nunc effici possit, ut non modo communiter omnes in studiorum cursu conficiendo diligentem operam ponant, sed etiam se totos ad sanctitatis, pietatis, ac veræ religionis indagationem conservationemque tradant, satis præclare et vos officium vestrum fecisse, et me muneris mei uberrimos fructus percepisse putabo. Quid enim est aliud in quo vobis hoc tempore elaborandum et contendendum est, quam ut primum vera religio exquiratur, et ejus puritas teneatur, verbum Domini ab humanis inventis separetur, consuetudinis auctoritas sempiternæ veritati cedat, tempora rebus inserviant, judicii rectissima regula adhibeatur, scripta a non scriptis, manifesta ab ambiguis, necessaria ab ancipitibus, perfecta a mediis distinguantur? Deinde, ut in reliquis scientiis brevissima et rectissima ad percipiendas disciplinas via proponatur, optimi quique in suo genere, et utilissimi, ad communem imitationem et exercitationem præcipiantur, cæteri ad privatos temporum usus reserventur, a mathematicorum initiis reliqua philosophia exstruatur, singuli sua lingua publice et privatim legantur, et disciplinæ ad usum reipublicæ spectantes præcipue colantur, privata studia diuturna exercitatione alantur, non rerum legendarum multitudo, sed judicium dispositum quæratur; non in recitandis rebus ostentatio, sed in collocandis judicium spectetur; non quam multa sed quam bona, nec quam plausibilia sed quam vera studia sint contendatur; et finis studiorum ad

reipublicæ utilitatem, non ad privatum usum constituatur; ut non scientia inflata ad arrogantiam, sed charitas temperata ad ædificationem sit; cognitio vestra ad veritatem spectet; rerum mutatio magistratibus relinquatur; studia veritatis rationibus compleantur, res constituendas sibi non arrogent; ad errores depellendos sint instructi, eorum depulsionem a magistratu requirant; et profecisse se putent si videant verum, nec festinatione, quia verum vident, aliorum prudentiam antevertant; sed ad verum recipiendum ipsi se præparent, præparati magistratuum præscripta patienter expectent: nec diu differant sentire quod verum est, et nolle frangere quod præceptum est; laudabile putetur quod verissimum sit tenere, et animi posse patientia illud non ad offensionem aliorum objicere, sed ad præceptiones magistratuum reservare. Tunc enim magistratus ad res quiete stabiliendas incitatiores erunt: et studiosi ad imperata facienda multo paratiores. Denique in rebus scientiæ et cognitionis fidei regula, in vita et moribus charitatis vis valeat; ut in omnibus et opinionibus et factis ita sentiamus et ita vivamus, ut omnia ad gloriam Dei faciamus, et illi vivamus et moriamur, qui nobis non sibi vixit et mortuus est. Hanc viam vos puto sequi; sed commonefaciendi jam mihi estis, et spero admonitione mea nihilo segniores futuri estis, qui ista videtis in disciplinarum vestrarum præceptis per se esse sequenda etiam si aliorum auctoritate atque sententia ad id non commoveamini. Et quanquam studiis humanitatis et Academiæ vestræ propriis non ita instructus sim, ut qui ante me cancellarii vestri permulti fuerant, illud tamen voluntate atque æquitate efficiam, ut neque vita vestra quieta atque otiosa, vel perturbationibus vexetur, vel curis distrahatur, vel erroribus abducatur, sed literis honos, studiis quies, eruditis merces laborum tribuatur, et nisi vos ipsi vobis deesse volueritis, nihil quod justum et

æquum est per nos vobis defuturum. Ex ædibus Somerset, Decembris IX, 1547. Vester bonus amicus, et studiorum patronus singularis EDVARDUS SOMERSET.

LXXVIII.—TO SIR J. CHEKE, (4, 35).

On behalf of his college—thanks him for his labours in defence of the college, and asks him to persist in defending it.

[Dec. 28, 1547.]

Joanni Checo, regiæ majestati a privato cubiculo—Pro collegio.—Ex universis ornamentis tuis, clarissime vir, quæ aut tributa a natura, aut comparata industria, aut fortuna donata sunt, nullum sane existit vel illustrius ad laudem, vel majus ad admirationem, humanitate et benevolentia tua. Reliquas omnes virtutes tuas vel cum quibusvis hominibus communes, vel pares cum multis, vel mediocres cum plerisque possides, in ista autem humanitatis laude paucissimos pares, nullos te superiores habes. Quæ quidem humanitatis tuæ laus quanto magis cætera ornamenta tua splendore et dignitate antecedat, tanto sane diligentius elaborandum est, ut hac virtutis gloria amplitudini tuæ major dignitas indies accedat. Quanta sit autem hujus virtutis vis, ad conciliandos hominum animos, et æternam nominis gloriam comparandam, tua prudentia, clarissime vir, facilius cogitare, quam nostræ literæ declarare possunt. Nos vero collegii Divi JOANNIS socii et discipuli universi, quia maximos semper benevolentiæ tuæ percepimus fructus, et nunc plane videmus quantum tibi curæ sit de nobis, quantum collegii nostri caussam tanto cum studio apud Dominum Protectorem promoveas, cogimur profecto, nisi ingratissimi haberi velimus, hoc quodcunque est testimonium voluntatis nostræ ad te mittere. Et quanquam grave est petere quicquam grave ab eo, de quo quisquam bene meritum se

putet, ne id quod petit exigere magis quam rogare videatur, tamen quia tua in nos et clarissima et maxima exstiterunt beneficia, estque animi ingenui, cui multum debeas, eidem plurimum velle debere, petimus a te, ut quos cœpisti labores cum eximia laude tua, in collegio nostro virtute literis et opibus adaugendo, eosdem, ad maximam tui nominis dignitatem et reipublicæ nostræ amplissimum fructum, ad exitum et finem perducas. Dominus JESUS te omni splendore augeat, et nobis diutissime incolumem servet.

LXXIX.—TO THE SAME, (2, 45).

Speaks of the decline of learning at Cambridge; of his not having got Cheke's room: and complains of his being set in comparison with Fawcet, who had been an enemy to Dr Tailer, and was now an enemy to Bill, the present Master of St John's. Bill was elected in March, 1547. [End of 1547.]

Ornatissimo viro Joanni Checo.—Quam quotidiana cogitatione magnitudinem beneficiorum tuorum complector, non literis ostendere, sed opinioni tuæ relinquere possum, ornatissime vir. Scribendum tamen mihi hoc tempore ad te esse putabam, vel quia vetus noster communis et certissimus amicus T[HOMAS] F[AUDINGUS] recta ad te proficisceretur, vel ut significarem, licet ne minimam partem meritorum tuorum re ipsa tibi reponere queam, quo modo tamen tu tibi aliquid a me referri vis, in eo præstando me summopere laboraturum: nempe, ut qua ratione literarum fundamenta, te auctore, in hoc collegio nostro jacta sunt, eadem me quantum possum adjutore reliqua perficiatur exædificatio. Et hunc cursum doctrinæ bifariam expedire tu semper judicabas, primum, ut singuli sic in singulis natura duce elaborarent, ut universa illa literarum societas in hac societate nostra contineretur; deinde ut CHRISTI omnis doctrina, inprimis ex ipsis scripturarum fontibus

libata, vel certe ex his qui illos proxime attingunt fontes hausta semper sit; videndumque summa cautione esse, ne quid ex illuvie illa sentinaque Pelagiana ad hæc inficienda studia derivetur. Verum vix credere vis, prudentissime vir, quantum exarescit hic vigor ille germanæ doctrinæ, qui vel hoc anno præterito maxime effloruerat: et quomodo repressa est illa alacritas, quæ in multis tuis summa spe exorta est. Nunc minus miror dictum illud tuum sæpius mihi inculcatum in Aula, "Cantabrigienses τὰ πολλὰ ὑςερίζειν:" hoc ego tum eo referebam, quasi ad me excitandum, non ad veritatem ipsam a te esse propositum. Sed hanc rem et collegii nostri statum universum, F. noster, opinor, fuse tibi explicare potest: hoc tamen dicere possum, nisi res nostræ per te constitutæ et tuo consilio et auctoritate conquiescant, spem tuam de nobis nostroque collegio expleri non posse.

Nondum obtinui cubiculum tuum. Quo jure cubiculo potius fraudari quam stipendio meo debeo, non video: præsertim, quum accersitus sum jussu Domini Protectoris. Pecunia amissa curari multis modis potest: cubiculum autem, commodum præsertim, si in illius possessionem devenit qui ossa sua, ut T. F. solebat loqui, et tabernaculum vitæ suæ in hoc collegio defixerit, parari iterum nunquam potest. Præterea me FAUCETO conferri non æquissime fero; præsertim, quum tu ipse scis qualem adversarium et olim TAILERO et nuper BILLO sese intendebat. Tu nunquam probabas eorum levitatem, qui audaciam inimicorum et obedientiam amicorum sic compensare volunt. Vale in Christo, ornatissime CHECE.

LXXX.—TO BISHOP GARDINER, (4, 18).

On behalf of the university—says that they have for some months been in fear for the total downfall of the university; that the lord high chancellor of England has in some measure made up, by his favour, for the absence of Gardiner;

and complains that the election to fellowships has been taken away from the colleges, to the great discouragement of learning. This letter seems to allude to the bishop's short imprisonment in the Fleet, at the end of 1547.

Eidem—Pro Academia.—Antiquum tuum perpetuumque studium in tuenda hoc tempore Academia nostra, nova quadam voluptate nos omnes perfundit, ornatissime præsul. Nam, quamvis semper antehac usitatum quotidianumque tibi fuit, omnem opem gratiamque tuam in augenda literarum dignitate consumere, nuper tamen his proximis superioribus mensibus, quum vehementer pertimesceremus omnes, ne sempiterna nox Academiæ nostræ offunderetur, —ecce, veluti nova quædam et suavissima lux prudentiæ tuæ attemperate nobis reddita, quæ literas in majorem splendorem excitavit, quam vel sperare his temporibus potuerimus. Et quanquam ex absentis tui desiderio vehementer laboraret Academia nostra, suspensa admodum et sollicita, unde opem, a quo consilium aut petere audacter aut expectare fidenter posset, hæc tamen spes nobis omnibus injecta fuit, quod te capite prudentissimo nostro tandem nobis reddito, aut nullum aut non magnum malum nos membra tua essemus perpessuri. Quod ita verum esse jam experti sumus, ut oraculum illud antiquum Apollonis Pythii non olim Argivæ civitati editum, sed Cantabrigiensi Academiæ in hoc tempus conservatum fuisse putemus:

Καὶ κεφαλὴν πεφύλαξο, κάθη δὲ τὸ σῶμα σαώσει.

Laboramus vehementer, eruditissime præsul, quibus verbis abundantiam amoris tui et magnitudinem pietatis erga nostram Academiam complecti vel cogitando possimus. Quæ singularis bonitas tua, nec amicis sollicitando nec precibus rogando nec literis suadendo, evocata est; sed tota ex voluntate animique tui inductione sua sponte

effusa, ad laudis tuæ immensum cumulum, ad utilitatis nostræ uberrimum fructum perpetuo redundabit. Gratias quas maximas tibi habemus, et lætitias quas summas per te exhausimus, non sermone nostro exprimendas, sed opinione tua metiendas relinquimus; semper sperantes, Academiæ nostræ nec præsidia ad suam stabilitatem, nec ornamenta ad ullam dignitatem unquam defutura, quamdiu te talem cancellarium et patronum singularem est habitura. Plurimum etiam debemus universis consiliariis regiis; quibus seorsim per literas gratias egissemus, nisi te et libenter velle, et opportune posse hoc ipsum nostro nomine præstare putavissemus: potissimum tamen magno Angliæ cancellario, cujus paratissimum semper nobis præsidium multum absentis tui delinivit desiderium, ut eodem tempore eundem virum Anglia et Academia haberent cancellarium. Quo minus solide gaudeamus, ornatissime præsul, hoc commune nostrum gaudium, communis quædam difficultas et sollicitudo nos vehementer impedit: admiratio enim nos magna tenet, quid sit, quod electio sociorum collegiis nostris hoc tempore adimatur: vix dici potest, quam exigua spes, quam nulla alacritas juvenibus relicta sit. Comitia nostra splendida olim et celebria, abjecta nunc et mirandum in modum infrequentia sunt. Si fontes literarum clausi fuerint, fructus studiorum exarescere necesse est. Sed quid hæc nos apud te, cujus prudentia abstrusas intimasque hujus difficultatis latebras longius penetrat, quam nos ullis literis ostendere possimus? Itaque, cupimus tantum in hac caussa fieri, quantum tua prudentia faciendum esse judicat. Et semper laborabimus ut nostra in studiis diligentia, in moribus modestia, in religione sinceritas, nos tanto beneficio non indignos semper sit demonstratura. Dominus Jesus &c.

LXXXI.—TO SIR WM PAGET, (4, 26).

On behalf of the university—asks him to arbitrate between the university and the townsmen, in conjunction with Smith, Cheke, Wendy, Cecil, and May. [1547.]

Eidem pro Academia.—Quantam diligentiam, ad Academiæ nostræ dignitatem tuendam, his superioribus diebus contuleris, et quam omnis pene literarum salus tui unius consilio contineatur, omnes nos intelligimus, clarissime vir: dolemus tamen eam hoc tempore necessitatem nobis obvenisse, ut nova tibi potius negotia imponere, quam debitas gratias referre, paratiores esse videamur. Academia enim nostra omnis, frequentissimo senatu, consentiente voce, se, decus, ac salutem suam universam, sic tibi commisit, ut quicquid prudentia tua in omnibus caussis nostris, cum consilio JOANNIS CHECI, THOMÆ SMITHI, GULIELMI MAII, THOMÆ WENDY, G. CICELLI faciendum esse judicaverit, hoc totum ratum, firmum et conclusum habeamus. Ut hoc negotium a nobis tibi datum suscipias, non nos tantopere ad usum nostrum postulamus, quantum universa respublica et omnis vera religio efflagitare videntur. Quæ duæ res, sine literarum præsidiis, non decus suum cum summa laude tueri, sed vix mediocrem conditionem sine maxima reprehensione sustinere poterunt. Cur oppidani nostri nostris postulatis resisterent non videmus; nisi veteri efferantur insolentia, ut literarum commoda sua ducant semper incommoda: id quod majorine malitia faciunt an imperitia, incertum est; quum hoc certissimum existit, ex nostræ Academiæ salute sic omnem oppidanorum salutem pendere, ut opibus nostris feliciter et fortunate, ope nostra pie et Christiane vivere perpetuo possint. Præterea, quum omnia nostra postulata a nobis sic instituta sunt, ut vel libido improborum coerceatur, vel æquabilitas moderatorum contineatur, vel vera religio

populo Dei propagetur, et nulla nostra singularis commoditas conquiratur, certe, ut lenissime loquamur, vel ingrati in rempublicam vel impii in religionem illi homines sunt, qui rem tam utiliter susceptam et pie institutam impedire velint. Perfice igitur, clarissime vir, quantum tua prudentia perficiendum esse judicabit; in cujus unius auctoritate salus Academiæ nostræ hoc tempore conquiescit. Quo nomine etiam atque etiam tibi laborandum est, ut sub te literarum dignissimo patrono, ea dignitas literis restituatur, et ea spes et alacritas literarum studiis proponatur, ex qua tua præcipua laus, certissima reipublicæ ornamenta, maxima religionis præsidia feliciter efflorescant. Dominus JESUS, etc.

LXXXII.—TO THE MASTER OF ST JOHN'S, (4, 34).

Complains that the fellows of St John's could not obtain leave to read his letter dated Nov. 24, in which he had severely rebuked them. Gives an account of the affair about the Mass, for which see the *Life of Ascham* prefixed to this volume. [Jan. 1548.]

Colendissimo viro N. collegii divi Joannis Evangelistæ Magistro—Pro Collegio.—Audivimus literas tuas, colendissime vir, datas, ut putamus, vicesimo quarto Novembris. Audivimus quidem, et id semel, sed tanta cum animi nostri acerbitate, quantum nec tu opinione tua concipere, nec nos literis nostris exprimere possumus. Quattuor seniores profecti sunt ad magistrum CROSLEUM petituri has literas, vel ad unam horam: quod quum denegatum est, vel saltem, ut relegerent, petierunt, neque hoc sane concessum est. Veremur tamen, ne hæ literæ tuæ his hominibus sæpe et libere perlegantur, qui non multum nobis, et minime tibi favent. Hoc modo impediti sumus, quo minus tibi plene scribamus: satis tamen superque satis habemus, quod

scribamus, et maluimus gratias tibi agere pro hoc studio tuo, quo collegium indies juvas, quod debemus, et quod etiam facimus, quam acerbitates animorum nostrorum ostendere. Quieti fuimus, tranquilli, læti, abditi in optima studia nostra, Deum testem invocamus, antequam tuæ literæ nos conjecerint, in nullum certe tumultum, sed in maximum profecto mœrorem. Nullum factum nostrum commeruit tam acerbas literas tuas. FAUDINGUS, pie, Christiane, tranquille, quiete erudivit juventutem nostram in aurora: ubi sane nos omnes, quotquot adfuimus, summo gaudio perfusi sumus, postquam semel gustaverimus quid sit Deum in spiritu et veritate colere, et exoptamus ut hoc semper nobis fiat: tantum abest, ut ejus factum ullo modo damnemus. Sunt qui obedientiam magistratuum nobis objiciunt, fuerunt etiam qui dixerunt. Non es amicus CÆSARI. Utinam non eodem modo ab utrisque hoc dictum fuisset. Utinam corda et nostra et illorum, inviti his verbis utimur, ita revelata essent, ut quem animum erga principem nostrum, et ejus leges, utrique nos gerimus, palam patefieret.

ROGERUS HUTCHINSONUS, et THOMÆ LEVERUS, duo viri et docti, et graves, et pii, disputabant an Missa sit cœna Dominica. Sacramentum eucharistiæ reverendissime perlaudabant: ne verbum apud nos de hac re: quidam, nescimus quid, nec quos, in oppido loquuntur de hac re: et propterea, ne videamur sic disputationes nostras in angulos compingere, ut lucem et conspectum hominum ferre non possint, communi consilio, communibus studiis, communibus precibus apud Deum, nos inter nos constituimus, hanc ipsam propositionem in publicas scholas adducere, quod jam fecimus, ut doceamur quid pro missa, quæ sic possidet conscientias hominum dici potest. Rem, Deo volente et adjuvante, sic tractabimus, ut nec vera religio jacturam, nec hoc collegium scandalum, nisi a

certis hominbus, qui neutri favent, patiatur. Hoc faciemus non fisi eruditione, quam non agnoscimus; non ætate, non gradibus: sed fisi spiritu ejus, qui potest omnem imbecillitatem corroborare. Deus veritatem suam miris modis promit mundo, et propterea, est admirabilis in omnibus factis suis. Obedientiam magistratuum nos summopere amplectemur, et credimus quod illi probabunt factum nostrum, si nos conscientias hominum primum aramus et colimus, ut illi postea opportunius optimas leges serant. In solo inculto nihil seri potest. Hoc magnum est, licet paucis verbis comprehensum est. Et, si ulli operarii tempestivitatem urgere debent, Academia certe debet, et in Academia nulli ante nos. Quiete, Christiane hoc instituimus, et in Domino progrediemur, et in eo fulmina papistarum omnium contemnimus. Tu absens es, nec particeps eris nostræ stultitiæ, libenter, nisi tu aliter vis, declarabimus, quantum tu a nobis discrepas. Sed interim, hoc nos omnes vehementer perturbavit, quod de te jactavit in prandio M. B. nempe te non multum curare, si nostra caussa ponas hunc magistratum; quem geris apud nos, cum summa nostra voluptate et voluntate. Quinam nos sumus? Aut quinam illi sunt? Quæ studia? Quis fructus utrorumque? In quibus residet laus et doctrina hujus collegii? Per quos instituitur juventus? Qui solent hoc facere? Qui volunt? Qui possunt? Qui faciunt? Vitæ modestiam et honestatem circumspice? Quid si unus aut alter ex nobis nimis præceps et vehemens est, hoc omnibus imputas? Audi quid dicimus. Habes tu hic chorum talium virorum, qui si dissipatus fuerit, talem vix iterum in hoc colliges. Sunt certe qui non maximam placritatem habent hic manendi, interim tamen sic tibi, propter Dominum parebunt, ut quum abierint, tum senties, quales viros et certos amicos in hoc collegio olim habueris. Dominus te, colen-

lissime vir, diutissime servet incolumem, et nos precabimur Deum, ut quod in nobis incœpit, hoc sua potentia perficiat, quod erit, speramus, et Deo gratum, et ecclesiæ Dei utile, et huic collegio commodum et honestum.

LXXXIII.—TO SIR W. CECIL, (3, 35).

Gives a more full account of the affair described in the last letter; alludes to the letter lately received from the Duke of Somerset; and says that every body at Cambridge hopes that Cheke will be made Provost of King's College.

Jan. 5, 1548.

Ornatissimo clarissimoque viro Gulielmo Cecillo, S. P. in Christo Jesu.—Ornatissime Vir. Ante mensem, aut plus eo, disputatum fuit in hoc collegio, more nostro, de missa, ipsane cœna Dominica fuerit necne. Magna sane eruditione hæc quæstio tractata fuit a THOMA LEVERO et ROGERO HUTCHINSONE, quos opinor nosti. Sunt profecto docti viri. Quidam in Academia hanc rem ægre tulerunt. Huc tandem res est perducta, vel ego potius pertractus fui hortatu communi multorum in nostro collegio, ut hanc ipsam quæstionem e domesticis parietibus in publicas scholas perferrem; hoc animo et instituto, ut disceremus libenter et sine rubore a doctis viris, quide fontibus Sacræ Scripturæ libari potuerit ad defendendam Missam, quæ non solum summum locum in religione et conscientiis hominum occupat, sed omne fidele propemodum ministerium verbi Dei et sacramentorum, ex usu et consuetudine Christianorum, abstulit. Rem quietissime aggressi sumus; communia studia nos inter nos conferebamus; scripturam canonicam nobis proposuimus; cujus auctoritate totam hanc rem decidi cupiebamus. Veteres canones incuntis ecclesiæ, consilia patrum, decreta pontificum, judicia doctorum, quæstionistarum turbam, recentiores omnes, quos potuimus et Germanos et Romanos, ad hanc rem adhibuimus.

Quidam in Academia publicis concionibus notabant hoc factum nostrum: et tandem laborarunt, ut Dominus MADEUS vicecancellarius literis suis hanc disputationem prohiberet: nos libenter paruimus, ut par fuit; sed ægre tulimus disputandi facultatem nobis intercipi, concionandi vero copiam pro libidine aliis concedi. Audivimus CANTUARIENSEM nobis iniquiorum fuisse; nec mirum est, nam adversarii nostri, (cogor invitus acerbiori voce uti) prudentissime vir, tragicis clamoribus hanc rem illi detulerunt. Quod factum illorum majorine malitia an imperitia institutum fuit dubitari potest. THOMAS enim AQUINAS probat Missam Dominicam cœnam multis prærogativis superasse, et longissime ab ea discrepasse multis notis. Sexu, missare enim mulieres non debent, a Cœna tamen non excluduntur; ætate, vitio parentum, luxatione membrorum; nam pueri, nothi et mutilati a Missæ dignitate repelluntur, ad cœnæ humilitatem recipiuntur, et multis aliis modis, ut si quis affimaret eandem esse Missam et cœnam, multo magis exclamarent. Sed quid dicam de iis nostris? Nihil aliud, nisi *Herodes turbatus est, et tota Hierosolyma cum eo.* Dicunt nos esse præcipites. Certe nemo tam præceps est, quin facile revocari possit: ut calcaribus, potius quam habenis tota Cantabrigia egeat. Sed quod institui tibi enarrare, quanquam disputatio nostra fuerit prohibita, studia tamen nostra in eadem re quodammodo aucta sunt. Scripsimus enim fere justum librum de Missa, quem brevi offerre instituimus Domino Protectori, nisi tibi et magistro CHECO aliter visum fuerit. Quantum ad tractationem rei pertinet, vellem ut judicium tuum, non sermoni aliorum, sed ipsi rei reservare velis: neque hoc dicimus, quia de nobis aliquid polliceri audemus: sed quia veremur, ne certi homines nimis studeant illud impedire quovis modo, quod ipsi non probant. Legimus sanctissimas confessiones

reginæ nostræ, cum tua eloquentissima epistola. Utinam aliquid temporis tui ad excolendam Anglicanam linguam impartire velis; ut homines intelligerent, et nostram linguam omnes eloquentiæ numeros facile admittere. Literæ magistri Checi ad collegium nostrum fuerunt omnibus nobis gratissimæ; ubi minimis verbis maxima benevolentia, et ejus et tua, comprehensa fuit. Domini Protectoris literæ ad Academiam, a te scriptæ, mirifice nos omnes delectarunt. Commune votum est apud nos ut Cantabrigia aliquando, imo brevissime, sentiat JOANNEM CHECUM præpositum Regii collegii. Episcopus ille nihil prodest studiis, vellem ut non obesset, et hoc non dico ad aucupium cujusvis gratiæ, sed ad commodum totius Academiæ. Plurima sunt, quæ nos sic sentire cogunt, et plura tua prudentia videt: nos sic amici inter nos communicamus, fortasse non prudentissime, cautissime tamen: et quod minimum est, valde amanter. Cogita de hac re quid vis, promove tamen quantum potes: nimis molestus sum. Vale in Christo. 5 Januarii, 1548. E collegio Divi Joannis Cantabrigiæ.

LXXXIV.—TO THE PRINCESS ELIZABETH, (2, 38).

Writes to condole with her on the death of Grindal.

[Cambridge], Jan. 22, 1548.

Illustrissimæ Dom. Elizabethæ.—Magnitudinem doloris tui, ex obitu GRINDALLI nostri, ex magnitudine amoris et observantiæ illius erga te, facile æstimo, illustrissima domina. Hunc dolorem magis apud te renovando augere, quam consolando lenire vererer, nisi perspecta esset mihi prudentia tua, sic consiliis prudentissimæ feminæ, dominæ CATHERINÆ ASTLEÆ munita, et optimis præceptis optimi GRINDALLI mei sic olim instructa, ut facile intelligam, illud remedium, quod dies et tempus stultorum mœroribus

adferre soleat, in tua cogitatione, mente, et prudentia ita reconditum esse, ut illud ad omnem acerbitatis sensum mitigandum facile depromere possis. Atque si a me et his lugubribus literis meis consolationem expectas, qui non minimo meo dolore impeditus, minimum remedium vel aliis vel mihi ipsi præstare queam: nullus tamen certior fructus consolationis meo judicio, vel magis ex dignitate tua, vel ex voluntate GRINDALLI tui, qui obiit diem suum, vel ex omnium nostrum expectatione esse potest, quam si maxima in te spes excellentis doctrinæ, GRINDALLI opera excitata, ad speratam maturitatem perduci queat. Ad quam rem perficiendam, aptiorem præceptorem tibi, post GRINDALLUM illum tuum, quam iste GRINDALLUS est, sperare non potes. Qui ut nomine et cognatione, GRINDALLUM tuum proxime attingit, ita literarum præstantia, morum quum suavitate tum gravitate propinquissime accedit. Et hæc de his. Ex arctissima conjunctione studii, voluntatis, benevolentiæ, amoris, et intimæ necessitudinis ac pietatis, quæ mihi cum GRINDALLO meo multos annos intercessit, nullum fructum majorem spectare unquam potui, quam quod ejus opera tanta benevolentia tua mihi parta fuerit. Nec in optatis meis quicquam nunc magis quotidianum esse debet, quam ut tuus erga me vetus favor veteri GRINDALLI de me judicio nitatur, non ad novum vel sermonem vel opinionem alterius hominis referatur, nam quum GRINDALLUM meum summa cum mea acerbitate amiserim, GRINDALLI tamen de me judicium apud te amittere nullo modo velim. Et ego laborabo, ut quantum spem collocaverim in bonitate tua, tantam etiam operam navem in omni diligentia mea, ut studium, fides, et observantia mea universa, ad tuam voluntatem, gratiam, honorem, dignitatem perpetuo referantur. Et maximam felicitatem esse putabo, si illud tempus mihi oblatum fuerit, quum mea opera amplitudini

tuæ usui esse possit. Dominus Jesus, &c. amplitudinem tuam, virtute, doctrina, et honore ampliorem indies faciat. XXII Januarii, 1548.

LXXXV.—TO SIR J. CHEKE, (2, 40).

Tells him that the Princess Elizabeth wishes to have him for her tutor and secretary, in Grindal's place; that the Queen and the Admiral are in favour of Goldsmith, and that he trusts to Cheke to do all that may be needful in getting him the appointment. [Cambridge,] Feb. 12, 1548.

Joanni Checo.—Qua mœroris acerbitate afflixit me GRINDALLI mei obitus, tu facile existimare potes, ornatissime vir. Is tamen ejus animus, in ipso extremo spiritu, tam cæteris curis expeditus et in Deum intentissimus, magnum mihi solatium attulit, ut testimonio talis animi desiderium tanti amici aliquantulum levari videatur. Conjunctio arctissimæ amicitiæ, quæ mihi cum GRINDALLO intercessit, semper mihi perjucunda fuit; nunquam tamen gratior exstitit nec comparatior ad usum meum, quam quum ad illius opportunitatem tanta benevolentia illustrissimæ dominæ ELIZABETHÆ mihi collecta fuerit. Hæc bonitas illustrissimæ dominæ ELIZABETHÆ, vivente quidem GRINDALLO, maxima apparuit, sed post discessum illius ita nunc eminet et effundit sese ex omni parte, ut in hæreditatem totius benevolentiæ GRINDALLI pervenisse, non possessionem veteris illius in me gratiæ amisisse videar. Cogitat enim clarissima domina me in locum GRINDALLI sufficere. Et quanquam hanc tantam gratiam tantæ feminæ dimittere non instituerim, non libenter tamen in eam vitæ rationem me ipse darem, nisi aliquo testimonio voluntatis tuæ et judicii de me ad illud munus accederem. Neque hoc a te contendo, vel favoris illius augendi gratia, qui cumulatissimus est, vel commendationis

tuæ aucupandæ studio, quæ mihi exploratissima existit, sed quod, nescio quomodo, tantum de te mihi largior, ut nihil magnum mihi magnopere persequendum existimem, quod non tui consilii gubernatione et ductu suscipiendum putem. Quod ut hoc tempore facerem, mea multum me voluntas, plurimum tamen tua humanitas, nonnihil etiam familiaris olim consuetudinis nostræ vetustas commovebat. Quam grave tibi videri potest alienæ honestatis judicium sustinere, facile intelligo: et quam mihi quoque optatum censeri debet tanti viri testimonium adferre, certe non ignoro; tu propterea facies quod tibi potissimum faciendum esse duxeris.

His superioribus diebus eram cum illustrissima domina; mentem suam mihi declaravit, ubi ego, non subdolam cauponariam tergiversando ad utilitatem meam exercebam; sed apertam meam voluntatem ad observantiam illius paratissimam ostendebam. Declaravit mihi quoque quantum pro GOLDSMITHO laborarent regina et dominus admirallus. Suasi ego ut illis morem gereret; commendabam GOLDSMITHUM illi, et hortabar quantum potui ut judicio consilioque tuo uteretur potissimum ad hanc rem; rogabamque, ut posthabito omni favore in me, hoc ante omnia curaret, ut illa spes singularis in illa doctrinæ GRINDALLI opera excitata ad maturitatem perduceretur. Vix enim credi potest, ornatissime vir, ad quantam peritiam Latinæ Græcæque linguæ illa pervenire poterit, si eo quo GRINDALLO duce cœperit cursu progressura est. Tandem huc pervenimus, ut illa pro summa sua in me benevolentia, solum me, ego pro fide mea in illam et debita observantia optimum aliquem præceptorem illi exoptaverim. De me nihil dicere possum; in hanc spem tamen adducor, ut quanquam in omnibus fere rebus ineptus et nullus sim, in tradenda tamen Græca Latinaque lingua et in munere illo secretario aliquis certe esse possum. Quum Londinum

venerit Domina ELIZABETHA, hanc rem actura est cum regina et domino admirallo; nec abs te quicquam credo conficietur. Quantum ad me spectat, operam omnem meam, studium, rationem vitæ, et meipsum prudentiæ tuæ trado, cujus consilii ductum sequi perpetuo laborabo. Dominus JESUS te diutissime servet incolumem. Duodecimo die Februarii, anno 1548.

LXXXVI.—PAGET AND SMITH TO THE UNIVERSITY, (5, 51).

They send a draft of agreement for settling the quarrels between the town and the university. This letter, as printed by Elstob, is dated London, Feb. 21, 1547. But the quarrels between the university and the town of Cambridge had not then taken place. Perhaps the writers used the old style of date, which made the year end on the 25th of March.

London, Feb. 21, 1547 [8?]

Dignissimo procancellario totique academiæ Cantabrigiensi, amicis perdilectis, Gulielmus PAGETTUS *et Thomas* SMITHUS, *S. D.*—Negotium non solum arduum ac difficile, verum etiam infinitum et inexplicabile, vestra caussa sumus aggressi; ut vestras et oppidanorum controversias componeremus. Et quidem existimamus nos, quamvis sæpe definita et præcisa interlocutione, multas aliquando quidem odiosas, aliquando vero magis irritabiles, quam graves eorum querelas ac petitiones tenedia quasi bipenni præcidimus, tamen ut in arbitriis fere fit, neutri nos placuisse parti. Quid egimus inclusa pagella docet. Quibus linea subducitur, eorum lituræ sunt, et quæ volunt expungi. Nos non omnino iniquum quoque illud esse arbitramur, ut quietis caussa fiat, si vobis ita videbitur. Reliquimus tamen vestro arbitrio, delenda judicetis an secus. Ad cetera quæ non notantur lineis, ipsi coram nobis assenserunt. Si hæc formula pacis placeat, primum diligite inter

vos domi, qui accuratius hæc pertractent. Et deinde si fieri potest, quæ nunc in summa dicuntur, tracta inter vos latius, et ad jureconsultorum rationes deducta, signis vestris invicem firmanda curate. Quod si semel fiat, nullusque sit qui dicat contrarium, de libello petitioneque vestra nihil erit hic hæsitationis. Sin displiceat hæc ratio componendæ discordiæ, relinquimus vobis omnia integra. Bene valete. Londini XXI, Feb. Anno Dom. 1547. Vestri GULIELMUS PAGETTUS, THOMAS SMITHUS.

LXXXVII.—TO ALBERT MARQUIS OF BRANDENBURG, (4, 36).

On behalf of W. Watson—asks of the Marquis permission to build four ships in the Marquis's city of Koningsberg.

April 6, [1548.]

Alberto Marchioni Brand. seniori in Prussia—Pro Gulielmo Watsono.—Illustrissime princeps, domine honoratissime. Pro summis excellentiæ tuæ in me jam sæpe collocatis beneficiis, et gratias, quas habeo maximas, in præsentia libenti animo ago, et omnia mea deinceps in posterum officia paratissima voluntate ampiltudini tuæ offero et addico. Ista bonitas amplitudinis tuæ, antea sic mihi cognita et experta, facit, ut non solum libenter, sed etiam audacter jam petam a vestra excellentia, quod amplitudini vestræ ad concedendum valde facile, mihi vero meisque rebus ad accipiendum ita necessarium erit, ut novus cumulus ad vetera beneficia in me sæpe collocata accessisse videatur. Peto igitur summopere a vestra amplitudine, ut libera mihi vestra facultas concedatur ædificandi quatuor naves in urbe vestra Regiomontana: utque ad eam rem perficiendam integrum mihi sit, vestro bono favore atque gratia, eo adducere fabros et architectos Anglos qui periti sunt construendarum navium ad morem et

usum Anglicanum, utque mihi liceat præterea in illa vestra ditione materiam ad id aptam justo pretio emere, et operam etiam subditorum vestrorum, qui gnari sunt illius artis, communi mercede conducere. Si hoc beneficium mihi meoque nomine, meis procuratoribus vestra amplitudo concedat, quicquid erit in Anglia quod vestræ excellentiæ aut voluptati aut usui esse possit, quod mea diligentia perquiri aut meis fortunis comparari queat: tantum in ea re navabo, et perficiam, quantum, uti spero, me et memorem talis accepti beneficii, et paratissimum deinceps ad omne genus reliqui officii vestræ excellentiæ præstandi ostendet et declarabit. Responsionem favoris et gratiæ vestræ amplitudinis plenam cupide expecto. Deus longissimam vitam, et felicissimum rerum successum vestræ amplitudini concedat. Londini, Aprilis VI.

LXXXVIII.—TO THE SAME, (4, 37).

On behalf of W. Watson—acknowledges his letter dated June 11, by which it appeared that the marquis had received the former letter [LXXXVII] written for Watson, dated London, April 6.

Alberto Marchioni Brand. seniori in Prussia. Pro Gulielmo Watsono.—Illustrissime et excellentissime princeps, honoratissime domine. Literas excellentiæ vestræ undecimo Junii, Montiregii datas, accepi. Ex quibus literis duplicem cepi voluptatem; primum quod ex his literis intellexi, meas, sexto Aprilis Londini datas, ad manus vestræ excellentiæ pervenisse; deinde, vestram excellentiam petitionem meam de quatuor navibus istic ædificandis elementer benigneque mihi concessisse. Eo animo accipio hoc beneficium, ut summopere mihi laborandum esse putem, ut quemadmodum ego nunc expertus sum vestram excellentiam munificentissimum esse principem, sic vestra

excellentia aliquando sentiat me esse virum et gratum et tanti beneficii non immemorem. Quod ut verbis nunc libenter ostendo, sic re ipsa, brevi, Deo volente, idem declarabo. Conditiones omnes, quas vestra excellentia scribit mihi esse sequendas in ædificandis his quatuor navibus, et accipio libenti animo, et præstabo certissima fide: ita, ut nec cuiquam privato viro nec ipsi reipublicæ occasionem daturus sim juste in hac re de me conquerendi. De incommodo ullo vel periculo minimo expectando, vel regi Daniæ vel ullis vicinis vestris ex ædificatione harum navium, non est ut vestra excellentia quicquam timeat. Nullus enim non levis rumor, sed ne minima quidem suspicio ullius motus contra quenquam in hoc regno Angliæ existit. In qua re fidem mihi velim vestra excellentia habeat, in cæteris vero meis rebus omnibus, summo studio rogo, ut procuratori meo eandem fidem vestra excellentia tribuere dignetur, ac si ego præsens istic essem. Deus, &c.

LXXXIX.—TO SIR A. DENNY, (4, 31.)

On behalf of the college—thanks him for the service he had done St John's College, by saving Sedberg school from ruin, and securing the farms attached to it from being sold. See Letter XCVIII.

March 29, 1549.

Eidem.—Pro collegio.—Tuam in Deum pietatem eximiam, singulare in bonas literas studium, egregiam et plane summam in egenos quosque sublevando caritatem atque amorem abundantissimum, ut sæpe antehac, clarissime vir, auditione quidem accepimus, ita nunc re experti, eorum omnium testes constantes sumus; rati nihil tam magnifice dici posse, istis in rebus, id quin tua virtus multis partibus superet. Nam quod scholam nostram Sedbariensem jam nutantem, imo dilapsam, et plane desperatam, vigilantia et industria tua assidua tam mirabili modo recuperaveris,

non modo superiorem fundorum venditionem impediendo, verum etiam diligentissime præcavendo, ne in simile posthæc periculum deveniat: in ea re egregie ostendisti tum quantopere pietati faveres, tum cujus modi sis doctrinæ patronus, tum qualem te habeant adjutorem, et quam insignem defensorem, omnes tenuioris fortunæ et pauperculi homines. Hæc quum ita sint, et re multo majora, quam ut ulla par oratio reperiri possit, certe uno ore omnes confitemur, beneficium nos magnum de te accepisse, et pro hoc summo maximoque officio tuo in nos, gratias sane maximas animo gratissimo libenter habebimus. Nec solum dignitati tuæ obligatissimos reddidisti, quos tanto munere auxeris, sed patriam illam communem, inopem et longinquam, de qua nunc optime meritus es, quæ fructum hujus rei cumulatissime sentiet, preces ad Deum facies perpetuo fundere, imo nedum natos pueros, qui ex ista schola emittentur, et per te optimam educationem assequuturi sunt, immortali hoc beneficio in perpetuum obligabis tuæ dominationi semper fore devinctissimos. Dominum Jesum precamur, ut, quemadmodum feliciter jam diu cœperis, omnia pia studia, et bonas caussas graviter promoveas, sic progrediare indies in consimilibus adjutandis: ita fiet, ut toti reipublicæ corpori sis ornamento non vulgari, piis solatio summo, academiis patrocinio maximo, collegio nostro adjumento incredibili, tibi ipsi commendationi singulari. Cantabrigiæ, e Collegio nostro D. Joannis. Anno 1549, XIX Martii.

XC.—TO WILLIAM IRELAND, (2, 41).

Says that he would have visited his Cambridge friends at the last meeting [of the senate?] if the princess Elizabeth had not prevented him: but he meant to go back to Cambridge for good next Michaelmas, if he can get leave. He sends salutations to all his friends by name; omitting Raven,

because this letter is addressed to him as well as to Ireland. Lastly, he begs Ireland to take care of his college room and the things he left in it. Cheshunt, July 8, [1549.]

arissimo conjunctissimoque amico, Guilielmo Irlando, collegii divi Joannis socio.—Literæ tuæ, quas PETRUS PERUSINUS mihi attulit, pergratæ fuerunt. Libentissime vos visissem cum JOANNE WHITNÆO meo in his proximis superioribus comitiis, si illustrissima mea domina non impedivisset hoc meum consilium: vel quia HUNTLEUS mortuus est nuper apud vos, vel quia libenter me nusquam dimittit. Cogito ad vos iterum ad festum MICHAELIS, hoc est, ut perpetuo vobiscum maneam, si hoc cum bona dominæ venia impetrari possit, quod certe vix spero; favet enim mihi unice. Multi aulici facti veterem quietem magnopere probant, sed hunc splendorem et speciem vitæ aulicæ relinquere nolunt: polliceri de me quicquam non possum, cogito tamen aliquid. Et utinam, mi carissime IRLANDE, unum aut alterum diem mecum hic CHESTONIÆ consumere velles; ut omnes intimas cogitationes meas in fidissimum sinum tuum infunderem. Summas gratias, sed eas indebitas, pro nescio qua mea in te beneficentia mihi agis; tuum gratissimum animum, meum nullum beneficium agnosco. Si literas illas duas intelligis, quas a Domino Marchione NORTHAMPTONIÆ et Domino FRANCISCO BRIANO pro ferina in tuam et RAVENI mei gratiam impetrabam, gaudeo si GRINWODUS noster eas tradidit tibi, et id libenter scire cupio. Quomodo traduco vitam meam, vellem ut vel ipse præsens cognosceres vel ex aliorum sermone disceres: quanquam si sciam hoc te cupere, fuse in aliis literis tibi perscribam.

Saluta gravissimum virum et mihi amicissimum Dominum MADÆUM, cui quantum debeo non excidit mihi, sed quotidianæ inhæret memoriæ: ad quem Deo volente

scribam brevi. Saluta nobilissimum STAFFORDUM, cui id opto quod ille sibi: hoc est, summam eruditionem cum summa virtute conjunctam. Fui nuper in aula cum regia majestate; vidi in cubiculo domini SOMER multos nobiles viros, quibus in aula multum Dominus STAFFORDUS usus est; sermonem de rebus levissimis audivi. O hos miseros! cogitabam, et felicissimum Dominum STAFFORDUM nostrum, qui nunc cum CICERONE Cantabrigiæ de rebus gravissimis et viro digno sane dignissimis colloquitur. Saluta Magistrum nostrum, Magistros CROSLEUM, LANGDALLUM, FAUDINGUM, FAUCETUM, BROWNUM, BULLOCUM, ELANDUM, HUT[TONUM], LEVERUM, PILKINGTONUM utrumque, TOMSONUM meum quem constitui seniorem pro me, PATRICKUM, PINDARUM meum, TAILERUM, LETUM, THEXTONUM, SALTUM, SQUIERUM, WILSONUM utrumque, si major apud vos sit, LAKINUM meum, cui tantum virtutis et eruditionis exopto, quanta fuit mea semper de illo spes et existimatio. Et hoc dico etiam CALIBUTTO meo, quem video nescio quomodo a me alienatum esse, quod nunquam ad me scribit. Audio aliquid, et cupio multa esse falsa; injuriam factam cuiquam probare non possum, nisi a Christi sententia discrepare vellem: utinam affuissem; opinor hos motus aut sustulissem, aut sedassem.

De optimo STAFFORDO optime sane judico: et interim de HUTCHINSONO meo pessime cogitare non possum; est enim, si quid ego video, magno ingenio, singulari eruditione; et paucissimis cedit, honestis moribus, judicio in religionem sincero: est fidus et papismum ex animo odit. Quo immerita injuria quemvis impellere possit, tu facile intelligis. Ingenium, eruditio hominis, nulla nec recepta nec sperata commoditas me hæc loqui cogit. At natura fervidiore est? Quis sapiens hoc vitium non facile ferret, quod tot compensant virtutes? Quantum gaudium

papistis nostris hæc turba attulit, facile video; et video etiam quas illi faces huic incendio admoverunt. Major injuria doctrinæ Christi puriori allata est, quam ulli homini: si Dominus STAFFORDUS omnia remitteret, majorem laudem hinc reportaret, quam ex Bononiensi illa expugnatione retulerit: quod non dubito illum facturum, quum novi animum ejus ut excelsum et magnum ut par est, ita ad gloriam Christi adaugendam quidvis cuivis concedentem. Et spero jam omnia inter illos constituta et integra esse: si scirem aliquid residere, quo minus animi illorum conjungantur, ego ipse advolarem periculum facturus, an quos habeo mihi conjunctissimos vinculo pietatis, quod neuter opinor detrectaret, copulare potuerim necne. Nava tu interim, mi IRLANDE, et effice, quod me putares effecturum, si apud vos essem. Verba HUTTONI ut acerbissima, ita sine ulla caussa Hiltoniæ in me conjecta facile tuli: nec sic tamen dimittebam amorem hominis, sed conciliabam in arctissimam necessitudinem. Spero idem eventurum clarissimo STAFFORDO nostro, quem scio multo prudentiorem quam ego fuerim ad id perficiendum esse. Saluta officiosissime venerandam illam feminam magistram CHEKE, dominum BLITH, et uxorem ejus. Saluta optimum virum JOANNEM BARNES, uxorem ejus cum tota familia, neque putet me abjecisse curam illius. Saluta DICKINSONUM et GUILIELMUM COCUM. RAVENUM meum ex industria non salutabam, quia has literas, perinde ut tibi, illi scribo. KATHARINA R.... lectissima et honestissima puella fuit mecum: eram eo die in aula regia, quum illa CHELSONAM venit; sin minus, adduxissem ad dominam illustrissimam. Dixi illustrissimis et puellis nostris me unice amare illam, et fore uxorem, quod facile omnes fere credebant. Si Wittamiam iveris, saluta omnes officiosissime. Serva cubiculum meum et exiguam illam supellectilem diligenter

et nitide, ut facis. Scribe longissime et fusissime; literæ facile tradi possunt. Ægre divellor a colloquio tuo. Vale in Christo Jesu. Chestoniæ, VIII Julii.

XCI.—TO A FRIEND, (2, 42).

Declares his wish to be united to him more closely by marrying A. B. his niece; states the probability that some nobleman would be sent to the General Council now being holden, and wishes that himself might go as secretary to any one who should be sent to it from England.

Quidam ornatissimo Amico.—Ut me ipse cum omni mea voluntate, studio, opera, et fide tibi adjungerem, semper laboravi, clarissime vir. Quod semper ego feci, Deum testem habeo, non magna fortunæ beneficia per te aucupans, sed maxima virtutis ornamenta in te admirans. Hæc una res me sæpissime commovebat, ut, si non re obtinerem, voto saltem expeterem eam mihi rationem vitæ aliquando oblatum iri, per quam fructum consuetudinis et usus tui propinquiore aliqua suavitate delibarem. Hanc meam cogitationem animo meo semper usurpatam et sermone meo tibi verecunde sæpe significatam, veluti novo auspicio, his novissimis diebus excitavit in me, sive Dei sive mea sive amicorum nostrorum voluntas et consilium, ut experirer, ut illi sperabant feliciter, ut ego putabam audacter, ut utrique judicabimus, satis honeste, possitne fieri ut amor in te meus, propter virtutem tuam jam maximus, per nova vincula propinquitatis et affinitatis etiam major existeret.

A. B. neptem tuam intelligo, clarissime vir, quam mihi dari cum voluntate tua si vehementer exoptem, quanquam audax factum vel mea opinione videri potest, nullum scelus tamen vel tuo judicio existimari debet; et ut tam speratam optarem literis meis propinquitatem, nulla in me dignitas, sed summa in te humanitas provocat; ut, si

peccatum in hac re ullum sit, error potius ex magna benevolentia, quam culpa ex honesta postulatione censeri debeat. Quum in me intueor, nulla naturæ fortunæve præsidia agnosco, quibus in spem tanti beneficii consequendi excitari queam; quum Deum cogito, et ejus in me, omnium hominum indignissimum, præcipuam curam et singularem provisionem considero, desperare non debeo; sed in hanc dubitationem adducor, posse fieri ut Deus ad reliqua sua beneficia in me collocata hoc etiam adjungere velit; et propterea, ad hanc rem patrono apud te uti, præter Deum et humanitatem tuam, non institui, nisi meipsum admittere vis, quem spondeo tibi ad omnem voluntatem et usum tuum, opera, studio, re, fide, et observantia fore paratissimum. Si opes requiruntur, prudentissime vir, multæ exploratæ viæ cum Dei benignitate sese offerunt ad has non difficillime consequendas: quæ viæ multo expeditiore exstabunt, si hujus consilii cursus, tua voluntate, felix et explicatus futurus est. Animum meum in illam a Deo excitatum verbi Dei gubernatio semper moderabitur. Si de intima mea benevolentia dubites, refer animum ad eos pupillos, quibus plurimum usus sum et quibuscum intra eosdem parietes semper victitarim. Nec levis ardor, sed certa animi ratio, amicorum utriusque nostrum consiliis gubernata, huc me impulit; ut plus deligerem illam cum tua si fieri potest voluntate, quam diligerem cum ulla ut sæpe solet juvenili levitate. Non præstans forma, sed laudata vestra familia, nec illecebræ voluptatis, sed exploratæ rationes honestatis, in hoc me consilium deduxerunt: ad cujus consilii effectum ut pervenirem, non alium aditum mihi dari optarem, quam quem Deus Optimus Maximus tibi patefacere dignabitur. Quicquid ille auctor tibi erit in hac re, feliciter perfice. Sin autem, non desperamus quin ille et hanc rem et reliqua omnia ad eum exitum, qui illius voluntati optimus esse

videbitur, perducturus est. CHRISTUS dignitatem tuam virtutis et honoris cumulo indies adaugeat. Si quis nobilis vir, ad generale concilium, de quo percrebescit sermo, legatus fuerit, libentissime illi in eo itinere servirem, cui fortasse opera mea idonea esse poterit. Vale in Christo.

XCII.—HADDON TO PARKER, (5, 52).

Obscurely hints at what he is doing in his lodgings; and sends salutations to Bucer. Dec. 18, [1549.]

Parkero suo.—Doctissime et optime et mi PARKERE. Totum hunc diem cum censoribus nostris transegi, magno labore meo conquisitis; minus datum quam vellem, et tamen plus quam expectabam; præsertim in tam singulari perversitate nostrorum hominum. Delineaverunt multas res nostras illis a me repræsentatas, sed adhuc desunt vivi colores: propediem, ut spero, consequentur. Tu vero quoniam non solum amas procancellarium, sed etiam HADDONUM diligis, fortasse de propria vis caussa mea cognoscere; quæ quum ex his viris religata sit qui ipsi adhuc soluti non sunt, eam quoque vinculis illorum implicatam esse necesse est. Et plane constricta tenetur SMITHI compedibus, de quo si quicquam esset constitutum, facillime transigerem. Sed totum hoc genus in expectatione summa est, et singuli dies finem allaturi videntur. Sed aliquis casus semper hujus opiniones eludit: reditus meus omnia secum perfecta deportabit: qui hinc abest longius quam vellem tamen quum Academiæ caussa, tum mea, nollem si queam res impolitas et acerbas relinquere. Tu vero, quoniam otium habes cum dignitate, fac illud omnibas modis prosequaris, in quo uno fructus inest omnis, et suavitas vitæ: tum aliquid de subcisivis temporibus tuis ad communem Academiæ statum influat:

nihil potes facere divinius. Sed quid ego tibi præcipio juvenis, in republica rudis, homini acutissimo et omnibus reipublicæ partibus exercitatissimo? Hoc fac quod facis, et me dilige ut soles, et optime vale. XIII Decembris in diversorio meo festinatissime.

Si BUCERUM aliquando visitabis, accurate illum meo nomine saluta: dii boni quem virum! id scripsissem ad illum, si quicquam fuisset vel argumenti, vel temporis: plenius etiam ad te nisi paulo post sperarem me tecum fore: tunc quæ supersunt. Etiam dominum SANDUM meum, et uxorem primum tuam, deinde illius, denique parentes meos, ut æquum est, quæso saluta: rursus vale. Tuus ad omnia GUALTERUS HADDON.

XCIII.—THE SAME TO THE SAME, (5, 53).

About Bucer's admission into the University of Cambridge.

Matthæo Parkero, S.T.D.—Dominum BUCERUM in ordinem nostrum cooptavimus. Nihil illi præter admissionem deest: in qua doctorem theologicum inesse oportet, qui illum, ut scis, mihi et Academiæ commendet: hoc abs te fieri aptissime posse arbitror, nec opus est, ut cur ita sentiam afferam, quum nec ipse dissentias, nisi vehementer fallor, nec caussas ignores. Si non vis aut non potes, non postulo: si vis, et si commode licet, huc ad nos quæso paulisper, ut inaugurati BUCERI laudem visam arripias, ut senex olim commemorare possis. Imo, inquis, non tanti est. Si non est, taceo: quod si esse putas, cras aut perendie te expectabo: nullus est theologus præter REDMANNUM, et ille cubat. Vale, optime et mi PARKERE! Assensum est. Tuus ad omnia, GUALTERUS HADDON.

XCIV.—TO SIR J. CHEKE, (2, 43).

Says that his sudden departure from Cheshunt was brought about not by any ill-treatment received from the princess, but from

her steward; and hopes that he may now either get help to pursue his studies at college, or may go with some envoy of the king's, and spend the next two years in foreign parts.

Jan. 28, 1550.

Joanni Checo.—Quas ego maximas habeo gratias Deo semper ago, agamque dum vivam, quod ejus præcipua in me benignitate factum sit, ut vitæ meæ magnam partem in studio literarum Cantabrigiæ in amplissimo collegio collocarem, et id potissimum, ubi te et summum amicum et doctissimum præceptorem haberem. Nam, quæcunque ego consequutus sum præsidia, sive fortunæ ad usum vitæ mediocria sive doctrinæ ad cultum ingenii perexigua, ea quidem universa ex abundantia amoris tui in me singularis, et ex his literarum fontibus quos tu nobis magno multos annos ingenio, præcepto, exemplo, consilio feliciter constanterque aperuisti, profluxerunt. Et, quo jucundior mihi semper exstitit frequentissima illa dies noctesque mihi usurpata cogitatio, de suavissima vitæ consuetudine, qua tecum in Academia usus sum, de illis sermonibus quos nos inter nos separatim in tuo sedentes cubiculo habuimus; quibus persæpe et tuum in me singulare studium declarasti, et meam in te certissimam spem excitasti; de universa denique superioris humanitatis tuæ ratione, quæ semper et in Academia et in Aula, in omnes partes vitæ meæ abundantissime se effudit; tanto sane acerbior mihi jam solitudo injecta est, quod in hoc recenti naufragio, quod ego nuper aulica vi et injuria jactatus fortuna magis quam culpa calamitosum feci, tantopere certi homines laborarent ut in meo maxime alieno difficilique tempore tuæ etiam de me benevolentiæ cursum impedirent. Sed in hoc concursu gravissimarum injuriarum hoc me potissimum levat, quod nullo modo mihi tam molestum esse potuit me apud te, aperto odio et conquisito mendacio accusari, quam

jucundum certe fuit tacito tui de me judicii testimonio defendi: id quod ex sermone tuo, quem mecum quum proxime in Aula fuerim habebas, facile intellexi. Neque ego profecto unquam potui nec in posterum adduci potero, ut plus timoris in ulla nova malevolorum calumnia, quam roboris in veteri tua benevolentia defigam.

Et hoc in loco videtur mihi aptum tempus dari, exponendi de tota illa ratione Aulicæ vitæ meæ, et ejus relinquendæ consilio: quod libenter quidem nunc facerem, nisi quod illa res poterit opportunius, quum tibi visum fuerit, præsenti explicari sermone quam nunc in breves literas includi. Quanquam mihi in mea caussa, de me dicendi, nullam fidem adhiberi volo, nisi gravissimorum hominum gravissimum testimonium meam innocentiam in omnibus meis dictis factisque defenderit. Unum R... S... gravis et integræ vitæ virum, justissima de caussa, omnibus injustis vocibus levium, (ut levissime dicam) hominum objicere possum. Sed illum mei et consilii participem et fortunæ socium non adfero. CUMBERFORDUS vero et WILKINSONUS viri tibi de meliori nota multos annos cogniti, in hac re nec falsum fingere nec verum reticere volunt. Itaque si vel his testibus non sunt inde omnes illæ derivatæ injuriæ, quibus aulica me tempestas obruit, unde fructum potius officii delibare quam offensionis metum haurire debuissem; facile tum patior quidem, et tuam mihi quoque occludi benevolentiam, ex qua et commodiores omnes superioris vitæ meæ rationes dimanarunt, et præclara etiamnum ad multas insequentes opportunitates efflorescit spes. Sin aliter, et me acerbe nimis absque ulla culpa mea injuriis non illustrissimæ Dominæ meæ, sed œconomi illius oppugnatum esse comperies; hoc impetrem abs te, quod sponte dabis, ne te sic auferant vel hominum literæ vel temporum injuriæ, quin vetus humanitas tua veterem ASCHAMUM agnoscat et tueatur. Et hoc

eo vehementius contendo, quia nunquam pluris feci me abs te diligi quam probari; id quod ut perpetuo teneam, omni studio, diligentia et observantia laborabo. Nunc vero in hac deposita et jacente conditione mea, nihil magis me ad aliquam spem excitare potest, quam si post regiam majestatem, et illustrissimam dominam meam, (cujus gratiam invitissime dimitterem) voluntas, fides, et opera mea, quæ nonnunquam nonnihil tibi probata est, in aliquo loco et numero apud te esse possit. Studium hoc meum certe non reprehendes, quum illud non ab ulla alia re potius quam ab inductione quadam et applicatione propensi hos multos annos in te animi proficiscatur.

Reliqua quæ scribenda mihi fuissent ad te, vel de vita mea interea in Academia commode constituenda, vel in transmarinis studiis duos annos sustentanda, ad quæ perficienda nonnihil polliceor mihi de tua ope et gratia; vel aliis literis brevi vel coram sermone opportunius explicabo. ELANDUS noster commendavit tibi juvenem quendam ex nostro collegio HENRICUM WRIGHTUM, qui, si quid ego judico, tanta ingenii, industriæ, constantiæ, spe in rectissimum studiorum cursum ingressus est, hoc est, tam feliciter ARISTOTELEM et PLATONEM cum CICERONE conjungit, ut, si qua ratione cœpit progredietur, dignus sane erit, quem tu et tui simillimi, hoc est hi qui a Deo studiis fovendis præficiuntur, favore et opibus complectantur. Christus Jesus te diutissime servet incolumem. Januarii XXVIII, 1550.

XCV.—TO CECIL, (2, 44).

After complimenting Cecil on his public character and reputation, he laments that he should have himself suffered wrong at the hands of Cecil, and says he will explain things more fully at a fitter time. St John's, Feb. 15, 1550.

Ornatissimo viro D. Cicello.—Si scires, ornatissime Cicelle, quomodo in hoc alieno tempore tuo percrebuerunt, et frequentissimo omnium sermone et publica etiam reipublicæ voce, quum innocentiæ tuæ singula testimonia, tum de salute tua communia vota; plus sane sinceræ voluptatis ex istis omnium in te studiis, quam mœroris ex illis temporum et fortunæ acerbitatibus, haurire deberes. Contigit enim tibi soli quod nemini alteri, ut quum tempora essent tibi maxime difficilia, nunquam hominum in te studia fuerint expeditiora. Et quum hoc consequutus es, invita etiam fortuna, non tantum felicitati tuæ quantum virtuti tuæ tribuimus, ex qua plus veræ laudis quam ex illa raræ salutis contigerit. Nam dici non potest, quam præcise universæ Reipublicæ singulæ voces, quibus vox Dei semper fere se permiscet, tribuerunt tibi quadripartitam illam laudem, quam Periccli tribuit Thucydides, *Γνῶναι τὰ δέοντα, ἑρμηνεῦσαι τὰ γνωσθέντα, φιλόπολις εἶναι, καὶ χρημάτων κρείττων.* [Thuc, 2. 60]. Ex qua moderata prudentia tua et singulari abstinentia, quo major vel laus tibi vel utilitas innumeris aliis profecta est, tanto mea quidem fortuna infelicior est, ut quum nemo alius quam ego, vel certiori judicio tuam semper dignitatem, vel majori gratulatione tuam nuper salutem prosequutus est, solus tamen a te læsus sim, a quo cæteri sunt mirifice adjuti. Et, quanquam omnia in me inferiora semper fuerunt, quam quæ unquam debuerint promereri ullam partem singularis tuæ benevolentiæ, nunquam tamen credere possum, ut tu, qui aliis spectatam opem attuleris, mihi soli insperatam injuriam faceres. Sed quemadmodum nec tum quidem illis verbis mihi allatis ullam fidem adjunxi, sic nunc tantum mihi largior de tua prudentia et æquitate, ut quum causæ meæ judicem neminem recusem, te tamen ante omnes expeterem; et nisi, te judice, superavero, perpe-

tuam et tuam et omnium bonorum offensionem libenter sustineo. Res longior est, quam ut literarum brevitate terminari possit: opportunius, si modo tibi est otium et si vis, coram sermone rem tibi explicabo. Precor Deum, ut perpetuæ tibi illæ et virtutis et fortunæ accessiones fiant, quæ tuæ dignitati et reipublicæ expectationi et meis optatis respondeant. E collegio divi JOANNIS, XV Febr. 1550.

XCVI.—TO THE KING'S COUNCIL, (4, 6).

On behalf of the University—asks that Haddon may be appointed professor of civil law. Mar. 1, 1550.

Honoratissimo senatui, regio consilio, dominis consiliariis prudentissimis.—Pro Academia.—Quum singuli vos maxima beneficia in hanc Academiam seorsim sæpe collocavistis, honoratissimi domini, universi unum, et id quidem vobis ad tribuendum perexiguum, Academiæ vero nostræ ad impetrandum summe necessarium, facile concedetis. Schola Juris Civilis nunc apud nos conticescit: quæ quum hos aliquot præteritos annos, doctissima GUALTERI HADDONI voce, ad illius immensam laudem, ad Academiæ summam utilitatem, circumsonuit, lubentes quidem hoc tempore facimus, ut cujus divino ingenio et singulari doctrina universa hæc Academia mirifice illustrata est, is ipse etiam, publica Academiæ voce, vicissim ad hoc munus commendaretur: quanquam non HADDONI caussam, sed literarum quum præsentem salutem, tum posteram spem agimus. Tantum enim abest, ut pertimescamus, ne plus studii erga privatum virum, quam officii erga rempublicam hæc consentiens Academiæ vox declaravisse videatur; ut multo magis nobis verendum sit, ne vobis, quos Deus, ad tuendam doctrinam, in hanc celsam sedem evexit, videamur indigni vel eruditione tanti viri, vel beneficentia tanti

principis, si nostro silentio committeretur; ut inferioris notæ homines irrependo in possessionem præmiorum doctrinæ, illustrem hanc illustrissimi regis in Academiam liberalitatem obscurarent. Itaque commendando talem virum, quum nos et nostrum debitum officium sequuti fuerimus, et vestram justam offensionem effugerimus; non dubitamus quin si hoc eruditionis præmium huic eruditissimo viro conferatis, hoc unum vestrum beneficium, et plurimos HADDONOS ex hac Academia procreabit, et reliqua excellentia ingenia, simili præmiorum spe, ad doctrinæ laudem excitabit. Dominus JESUS, &c. 1550, 1 Martii.

XCVII—TO KING EDWARD VI, (4, 5).

On the same subject. [March, 1550.]

Eidem illustrissimo principi, Domino Edvardi Sexto, domino nostro clementissimo.—Pro Academia.—Princeps prudentissimus HENRICUS OCTAVUS pater tuus, illustrissime rex, maximam et sibi laudem ad sempiternam nominis memoriam, et huic Academiæ spem ad singularem doctrinæ cultum excitavit. Cujus divino beneficio factum est, ut omnium linguarum et optimarum scientiarum optimi professores, amplissimis ab eo donati præmiis, in hac Academia constituerentur. Inter hæc patris tui immortalia monumenta, munus profitendi juris civilis nunc vacuum est. Cujus scientiæ præclaram doctrinam, tanto ingenio, eruditione, et assiduitate, frequentissimo hominum concursu, GUALTERUS HADDONUS hoc triennium apud nos tradidit, ut nihil prius universi nos una voce a majestate tua contendamus, quam ut hoc docendi munus huic doctissimo viro conferatur. Et talem virum majestati tuæ commendamus, cujus unius ingenio, et illustri doctrina, universa hæc Academia commendatior existit.

Huic omnium nostrum de hoc viro testimonio, et consentienti Academiæ voci, quantum majestas tua tributura est, facile intelligimus: et quanto præstat amplissima doctrina magnis quidem divitiis, tanto erit tua, in præficiendo eruditissimo doctore, quam patris in constituenda utilissima lectione major et illustrior gloria. Dominus JESUS, etc.

XCVIII.—TO THE MARQ. OF NORTHAMPTON, (4, 15).

Asks the marquis to aid the college in recovering Sedburg school. Bill their master and Thomas Lever will give him the facts of the case. There would seem to be some error in the date either of this letter or of Letter LXXXIX. March 25, 1550.

Domino Marchioni Northamtoniensi.—Pro Collegio.—Quantum tu unus universæ Academiæ nostræ, et præsentem alacritatem, et posteram spem alis, clarissime domine, singuli fere nos cum summa et utilitate sentimus et congratulatione agnoscimus. Nam quomodo et ope tua utimur, et opibus tuis fruimur ad omnes nostras, sive publicas caussas in aula promovendas, sive privatas tenuitates in Academia sustentandas, nemo omnium nostrorum est, vel tam ignarus qui nescit, vel tam ingratus qui non summe prædicat. Et his proximis superioribus diebus, sic per THOMAM LEVERUM, et inopiam plurimorum sublevabas, et spem omnium excitabas, ut hæc nova alacritas studiis per te reddita, novos literarum fructus in his etiam difficillimis temporibus ad immensam religionis reipublicæque utilitatem procreatura sit.

Sed hæc singularis et Academiæ commoditas, et laudis tuæ commendatio diuturna esse non potest, si literarum fontes, e quibus Academiæ deductæ sunt, sic ut fit passim in Anglia exaruerint. Ruinam intelligimus et interitum publicarum scholarum, in quibus nisi radices juventutis

recte cultæ fuerint, nihil in Academiis adolescet, quod in vineam Domini, aut in administrationem reipublicæ postea assumi possit. Et quam gravis universa hæc scholarum calamitas est, nos facile experimur in una Sedbarensi schola, ex qua multa præclara ingenia ad hoc collegium multos jam annos prodierunt. Cujus scholæ recuperandæ nisi spes nova aliqua nobis affulserit, quomodo hujus collegii veterem splendorem et laudem contineamus, plane nescimus. Ad te ergo, nobilissime domine, nos convertimus: quoniam neminem cognoscimus, qui majori aut auctoritate possit, aut studio velit, tam honestam caussam suscipere. Rem totam, venerabilis vir GULIELMUS BILLUS præfectus collegii nostri, et THOMAS LEVERUS tibi explicabunt. Age igitur, clarissime domine, fove et complectere spem nostram, quæ in te tanta sita est, quanta tua bonitas est, ex qua tantum in hac literarum causa expectamus, quantum ipsæ literæ ex optimo earum patrono sperare possunt. Dominus JESUS, etc. 1550, Martii XXV.

XCIX.—TO STURM, (1, 2).

On literary subjects for the most part. Speaks also of Bucer, of King Edward VI, whom he calls their Josiah, of the peace lately made with France by the Earl of Bedford, Paget and Mason, of Haddon who is now vice-chancellor of Cambridge, and of the Princess Elizabeth, who is a sort of central star among a crowd of young ladies, all of whom are more learned than formerly were the daughters of Sir T. More. St John's College, Cambridge, April 4, 1550.

Rogerus Aschamus Joanni Sturmio, S. P. in Christo Jesu.—Nec ars ad usum vitæ, nec scientia ad cultum ingenii, meo quidem judicio, ornatissime JOAN. STURMI, ulla inventa est, quæ cum illius facultatis præstantia comparari potest, cujus præsidio efficitur, ut ratio ad prudenter intelligendum, sermo ad diserte loquendum instit

et reliqua hominis vita, ab immani feraque consuetudine longissime abesse, et ad divinam naturam proxime accedere videatur. Hinc incredibilis ille sensus amoris, quo omnes fere docti etiamnum prosequuntur Athenas illas Atticas, ex qua una urbe, una ætate, ut scis, plures dicendi intelligendique et principes et præceptores exorti sunt, quam ex omni vel locorum vel temporum universitate ad hominum memoriam unquam pervenerunt. Roma vero, olim imperii domicilium, virtutis cumulo vel ipsis Athenis longe superior, eloquentiæ laude par, aut non multum inferior, quanquam nunc præsentibus moribus, papistico luxu, et imperioso Antichristianismo, se bonorum odio subjecerit, veteris tamen eloquentiæ nomine, et CICERONIS ingenio, sic omni posteritati commendata est, ut quamdiu Latinarum literarum vel fructu adjuti, vel laude illustrati ulli homines sunt, tamdiu urbis Romæ memoria, cum summa caritate et benevolentia usurpata, duratura sit. Neque antegressæ solum memoriæ erudita secula, sed præsentis etiam ætatis præclara ingenia, plurimum admiramur: potissimum vero eorum hominum qui hac eloquentiæ laude floruerunt. Ipse enim multos excellentes viros, ex Italia, Germania, Gallia, vehementer diligo, quos nunquam vidi, propter insignem doctrinæ splendorem, quem in illis elucere perspicio.

At quum tu, clarissime JOANNES STURMI, ex PLATONE, ARISTOTELE, CICERONE, eum salubrem eloquentiæ succum hausisti, quem in nullo alio nostræ ætatis nec longe superioris quidem unquam animadverti, et illum etiam totum ad saniorem CHRISTI doctrinam aggregasti, quo in loco te habeam, nisi de te ad te scriberem, libenter explicarem. Quanquam si id facerem, cur adulationis notam vererer, non video. Quæ res si mihi proposita fuisset, quod tu quodam loco ad quendam scribis, alia via ad aliud genus hominum mihi affectanda esset. Judicium illud

divinum tuum, quo singulos præfers, singula legis, animadvertis, selegis, appendis, expolis, construis, et exædificas, meum si quod est judicium, in eam admirationem rapit, ut quicquid hactenus scripsisti, sedulo conquisiverim, avide perlegerim, inciderim etiam in nonnulla manu scripta, abs tuo ore excepta, in ea videlicet, quæ doctissime dictaveras in integrum *Gorgiam* PLATONIS. Hunc librum Londini ante triennium nactus sum. Ad hunc modum, quum suavitate præsentis consuetudinis tuæ frui non licuit, ope tamen ingenii tui quantum potui semper uti placuit. Et me multos jam annos, ardore amoris erga te mirifice incensum, ecce tibi, quotidianus fere sermo, quem de te mecum reverendus pater præceptorque meus M. BUCERUS habet, sic nunc inflammat, ut nihil libentius facerem, quam ad te scriberem; præsertim quum intelligam et ex eo quod de te ipse scripsisti, te eum esse qui humanitate et benevolentia contentus sis, et ex sermone præterea D. BUCERI, te non magis esse CICERONIS excultum eloquentia, quam ornatum humanitate; qui hominis nihil potius esse judicat, quam respondere in amore his, a quibus provocere. Sed vide audaciam meam, qui in ipso amicitiæ nostræ principio, benevolentiæ meæ non solum significationem ostendere volui, sed fructum et remunerationem quandam repetere statui. Statui enim rogare te, ut aliquid facias literarum, nominis tui, et utilitatis etiam meæ causa, nisi hoc hominis nimium sui amantis esse videretur. Ego ad lectionem sacræ scripturæ, in qua potissimum tabernaculum et vitæ meæ et studiorum collocare cum CHRISTI benignitate statui, PLATONEM, ARISTOTELEM, DEMOSTHENEM, et M. CICERONEM residuo meo studio adjungere in animo habeo. Nec tamen hoc studendi genere sic mihi vel præcise placeo, vel ignave contentus sum, ut medicorum et jurisconsultorum libros vel omnino contemnam vel nunquam attingam. Hæ enim

artes et præclaram continent cognitionem, et ad omnem humanæ vitæ usum ac splendorem plurimum momenti habent. Sed in tanta varietate rectissimorum studiorum sequatur per me quisque illud non scite ATILII poetæ, ut ait * CICERO, durissimi: *Suam cuique sponsam, mihi meam.* ARISTOTELES doctrina et judicio quum cæteros omnes, tum se ipse quoque superat, mea quidem opinione, in his libris, quibus dicendi rationem pulcherrima doctrina explicavit. Divinam rationis quidem naturæ et morum disciplinam divino ingenio recondit in reliquos libros. Hic nihil non fere ad popularem consuetudinem, et humanæ vitæ quotidianum usum promit et exponit. Et quo magis hos libros præ cæteris admiratus sum, tanto plus tribuo DANIELI BARBARO et P. VICTORIO, qui in eis magna quidem cum diligentia elaboraverunt. Scire enim dum, quanquam id percupide aveo, non possum, quid sit illis GREGORII NAZIANZENI Græcis in hos libros commentariis, quos ERASMUS, in *Festina lente*, testatur se apud ALDUM perlegisse. Nam hos esse illud *ὑπόμνημα ἀνώνυμον* in Gallia impressum non credo. Horum omnium et diligentiam libenter agnosco, et voluntatem vehementer probo. Sed quum ex libris tuis, quos frequenter lectito, et ex multorum sermone, quos sæpe convenio, clarissime perspicio, te tanto ingenio et judicio in his rhetoricis libris versatum esse, ut quid vel illi de ea re prædicent, vel ipse sentiam, non literis exponere, sed in opinione tua relinquere statuerim.

Et hoc est, humanissime STURMI, quod tantopere abs te contendam, ut summi artificis præstantissimam artem excellenti artificio tuo explicatam in lucem proferas. Nunc vero, si esset in me ulla vel persuadendi facultas, vel cogendi vis, eam universam ad te urgendum, ut hoc per-

* Lib. ad Attic. 14. Epist. 20.

ficeres, adhiberem. Neque ego solus, sed innumerabiles alii, hoc abs te contendunt. Quorum postulata quum et literarum summa utilitate, et nominis tui immensa laude implicata sunt, quantum humanitas tua illis tribuere debet, etiam atque etiam considera. Ut novos haurias labores non requirimus: sed veteres ut fusissime ad veterem studiorum fructum dimanent, expetimus. Vidimus enim et legimus magnam partem illorum laborum, quos in istis rhetoricis libris explicandis suscepisti; quibus tantum ardorem in nobis ad videnda reliqua excitasti, ut is nulla alia re, nisi luce ingenii tui, satiari possit. Age igitur, optime STURMI, et perge rogatu unius prodesse universis. Et quanquam durior esse vis, quod facile non credo, quam ut oratu multorum bonorum commoveare, prudentior tamen es, quod certo quidem scio, quam ut patiare unius plagiarii scelere committi, ut vel istis rhetoricis libris, vel *Gorgiæ*, vel *Politicis* tuis, aut aliud, aut aliter accidat, quam nunc vereri velis, aut in posterum mederi queas. Quod ipsum, in tanta turba excipientium dictata tua, facile alicujus vel stulti amici imperitia, vel sordidi typographi avaritia contingere potest, hanc injuriam sæpe ERASMUS, sæpe multi docti viri experti sunt, quæ si ad te solum perveniret, negligere eam non deberes. Quum vero ea omnium et literarum et tui quoque studiosorum communis esset, diligentior quidem cautio adhibenda est. Et hoc sive recte monnetis consilium, sive vere amantis studium, sive impense rogantis institutum, ea quæso mente qua ego scribo accipias, et ea quoque ratione qua maxime cupio expleas.

His proximis superioribus annis ARISTOTELES e Gallia prodiit, Latina lingua loquens, ut omnes existimant; aliena mente nonnunquam sentiens, ut quidam judicant. JOACHIMI PERIONII in conjungendo CICERONE cum ARISTOTELE, et voluntatem multi probant, et ex utroque

infinita loca, sive in congerendo diligentiam sive in compellendo vim, plures in meliorem partem accipiunt, quam illud nimis projectum CEPHÆ CHLONONII os, qui in exagitando utroque Græcæ Latinæque doctrinæ et principe et præceptore, utriusque beneficio, et suo ingenio nimis insolenter abusus est. Quanquam ut ipse quoque existimo, præclaram ARISTOTELIS doctrinam et minus ornatam videri et magis obscuram esse, quam ut multorum in eo legendo possit vel studia allicere voluptas, vel labores compensare utilitas; quia ubivis fere docetur, sine accurata exemplorum appositione: qua in re et Latini plurimum, et Græci ipsi peccant explicatores. Et tamen hoc vitio claudicare non debet dialecticorum schola: quum in tota illa subtili differendi ratione, ab ARISTOTELE tradita, nullum exstet præceptum, cui in Socraticis sermonibus PLATONIS et XENOPHONTIS ingenio conscriptis, non respondeat expressum exemplum. Hoc tu, eruditissime STURMI, et prudenter animadvertis et frequenter doces; potissimum vero in ea ratione interrogandi collocandique dialectica, quam PLATONIS *Gorgiæ* præfixisti. Ad quem locum legendum quoties accedo, quod sæpissime quidem facio, toties cum nova quadam et utilitate laboris mei et admiratione ingenii judiciique tui semper abeo. Sed ad hanc dicendi facultatem, quæ tota ad illustriorem usum comparata est, nihil magis requiro, quam ex DEMOSTHENIS, CICERONIS, THUCYDIDIS, LIVII, et horum simillimorum oratorum historicorumque libris, sic ubivis exempla comportari, ut quicquid in virtute splendoris et æquitatis, in scelere fœditatis et fraudis, in prudentia providæ opportunitatis, in fortuna insperatæ temeritatis, ex omni seculorum memoria, colligi observarique possit, id semper ad rhetorica præcepta, diligenti vel appositione exempli adjungatur vel notatione loci referatur. Et quanquam hic cujusque literarum cupidi proprius labor esse debet, tamen quum ad

id præstantis ingenii animadversio, delectus, et judicium adhibetur, nova profecto studiorum, et suavitas ad voluptatem, et fructus ad utilitatem, ex hac artis et imitationis conjunctione efflorescit. Et huic meo, si ita vis, sive errori ex imperitia sive torpori ex desidia lubentius quidem indulgeo, quod plerumque video eos, qui in solitariis artium præceptis adhærescunt, exangues, frigidos, ineptos, sine sensu, sine motu, sine usu esse; contra vero nonnullos qui nulla præceptione instructi, sed sola oratorum et historicorum lectione contenti fuerunt, in aliquo loco constitisse. Neque hæc eo a me dicuntur, quod aut vagam linguæ jactationem, aut effluentem styli insolentiam ullo modo probem: sed quemadmodum in tradenda vera religione, exempla vitæ cum præceptis doctrinæ conjungi debeant: sic quidem ad omnem artis cultum imitationis etiam usus adhibendus est, ut cursus studiorum neque obscuritate inutiliter impeditus, neque erratione licenter abductus esse videatur. Præterea, quum dicendi facultas ψυχαγωγία sit, ut docet SOCRATES, et tota illa nobilis animæ doctrina hanc artem propinquissima cognatione attingat, plurimi plurimum et huic disciplinæ, et nostræ ætati congratularentur, si *Phædonem* PLATONIS et libros ARISTOTELIS περὶ ψυχῆς luce ingenii tui aliquando illustrares. Et quia video, me jampridem nimis inconsiderate abusum esse humanitate tua, et omnes verecundiæ fines transisse, libet profecto nunc ipsius CICERONIS consilio uti, "et bene naviterque impudentem esse." [*Ad Fam.* 5, 12]. Ipse quoque DEMOSTHENES, multorum infelices conatus hactenus rejiciens, te admodum flagitat. Bis nunc Italia ad nos misit ÆSCHINEM et DEMOSTHENEM Latine dicentes, sed nec iis oratoribus, nec ea regione mea opinione satis digne. Illi etiam Germani duo, quos semper admiror et unice amo, in DEMOSTHENE multis non satisfaciunt. At vero quum illum primum circuitum, qui est in principio

orationis contra ÆSCHINEM, a te in libro *de Amissa dicendi ratione* Latine versum lego, et quum diligenter animadverto, quo tu appendis judicio, quamnam in utraque lingua vel singula verba vim vel sententiæ formam habeant, quid putas me primum, doctissime STURMI, acclamarene ὦ πάντες καὶ πᾶσαι [Il. θ, 5.] Quodnam hoc novum VENERIS caput? An maximopere his literis quidem nunc meis, sed votis jamdiu literatorum publicis a te contendere, ut, quod reliquum est, in his duorum nobilissimorum oratorum contrariis inter se orationibus, perficere ipse velis? Hoc labore, et utriusque linguæ splendorem mirifice excitabis, et illius Ciceronianæ amissæ versionis desiderium meo quidem judicio multum mitigabis. Et huic universæ postulationi meæ, audacter quidem scio susceptæ, ad res tamen, spero, et præclaras cupiendas, et justas petendas institutæ, te multum tributurum facile intelligo. Postremo, videndum tibi est, ut expleas eam expectationem quam omnibus literarum cupidis commovisti, de illis libris tuis, qui *de Ratione loquendi atque scribendi* a te scripti sunt. Et hæc de te ac tuis, nunc pauca de nobis ac nostris. De religionis cursu, reipublicæ statu, literarum et cultu et fructu apud nos in Anglia, satis loquacem tecum instituerem sermonem, si tantæ res in breves potuerunt includi literas. Sed quæ nunc unius epistolæ modo terminari non possunt, in multas literas, quas Deo volente frequenter tibi scripturus sum, reservabo. Ea veræ religionis cura, apud JOSIAM nostrum in primis et CANTUARIENSEM et universum consilium regium excubat, ut in nulla re æque laboratum sit, quam ut religionis tum doctrina, tum disciplina, ex sacrarum literarum fonte purissime hauriatur, et ut sentina illa Romana, qua tot humanæ sordes in ecclesiam Christi redundarunt, funditus obstruatur. Populi consensus, et obedientia ad hanc rem summa est.

In studiis nostris Patrum consilia libenter sequimur,

ubi ipsi non deflectunt a sacra scriptura. AUGUSTINO plurimum tribuimus, cui, quod tu Græcos BASILIUM et CHRYSOSTOMUM anteponis, non tibi concederem, nisi te valde amarem. D. MARTINUS BUCERUS vir Dei gloriam CHRISTI strenue apud nos excitat; cujus habet tantam et doctrina auctoritatem et vita moderationem, ut ne ipsi quicquam adversarii conqueri possint. Adversarii enim nonnulli adhuc apud nos sunt, qui quum à nobis nonnihil discrepent, hominum vires, virtutes, et consensum extra modum et ordinem efferentes; tamen quia complures eorum sine stomacho et aculeis hoc faciunt, et plurimum se ipsi quum eruditionis laude, tum probitate vitæ commendant, non possumus non amore eos prosequi, omnia referentes ad illius providentiam, qui extrema etiam die nonnullos in vineam suam introducit. Publica res in magna expectatione est. Qui eventus hanc pacem inter nos et Gallos per obsides principum filios factam consequetur, ignoramus. Illa quidem vox CICERONIS semper mihi suavis esse videbatur, "Nomen pacis dulce est et res ipsa salutaris," [*Phil.* 2, 44]. Bellum autem quid aliud est quam illa Sophoclea ἐριννὺς, πολύχειρ, πολύπους, χαλκόπους, religionis cursum, morum disciplinam, literarum otium, et omnes suavioris felicitatis partes funditus evertens? Gratulor etiam multum ipsi Galliæ, quam gentem unice semper amavi, quæ meo quidem judicio, in omni literarum et humanitatis laude, nec ipsi cedit Italiæ. Hanc pacem utrique genti bonam, faustam, felicem, fortunatamque speramus; quoniam Comes BEDFORDIENSIS, D. PAGETTUS et JOANNES MASONUS nostræ partis principes legati, non solum longum rerum usum multiplicemque eruditionem, sed verum etiam Dei timorem ad hanc fundandam concordiam adferant. Linguæ et artes Cantabrigiæ ab his passim hauriuntur auctoribus, qui quum dicendi, tum intelligendi magistri optimi semper habiti sunt: ut nec

ratio propter infantiam nimium obtumescere, nec oratio propter inscitiam loquaciter insolescere discat. Ad utriusque linguæ doctrinam perdiscendam, utriusque urbis non eadem quidem, sed una fere sola utimur ætate. In hanc studendi viam plurimi, JOANNIS CHECI et THOMÆ SMITHI exemplis, præceptis, ingeniis, consiliis provocati, ingressi sunt. Hi duo, olim hujus Academiæ, nunc totius reipublicæ, in ipso splendore aulico præclara lumina eminent. Qui si ad scribendum sese dedissent, nec in SADOLETO Italia, nec in LONGOLIO Gallia justius, quam in istis duobus Anglia gloriata fuisset. Hoc perspicuum nobis est, vel ex illo libello, quem *de Recta Græce pronunciandi ratione*, qua nos Cantabrigiæ utimur, contra WINTONIENSEM conscripserat.

Sunt quoque hic Cantabrigiæ multi præclari viri, inter quos tamen sic elucet summus amicus meus GUALTERUS HADDONUS, hujus Academiæ nunc procancellarius, ut cum illis superioribus duobus comparandus, non in nostrum numerum aggregandus esse videatur. Quid omnes Oxonienses sequuntur, plane nescio, sed ante aliquot menses, in Aula incidi in quendam illius Academiæ, qui nimium præferendo LUCIANUM, PLUTARCHUM et HERODIANUM, SENECAM, AULUM GELLIUM, et APULEIUM, utramque linguam in nimis senescentem et effœtam ætatem compingere mihi videbatur. Nobilitas in Anglia nunquam magis erat literata. Illustrissimus rex noster EDVARDUS, ingenio, industria, constantia, eruditione, et suam ætatem, et aliorum fidem longe superat. Non enim aliorum sermone persuasus, sed ipse sæpenumero præsens, quod in suavissimam meæ felicitatis partem deputo, omnium virtutum chorum in ejus animum immigrasse perspexi. Gallia non dubito agnoscet summam doctrinæ laudem in clarissimo duce SUFFOLCIENSE, et reliquo illo nobilissimorum juvenum comitatu qui hactenus, una cum rege

nostro, in Græcis literis et Latinis educati, hac ipsa die qua hæc ad te scribo, in Galliam profecti sunt. THOMÆ MORI filiabus innumeræ nunc honoratæ feminæ in omni literarum genere præstant. Inter quas tamen universas veluti sidus quoddam, non tam claritate generis quam splendore virtutis et literarum, sic eminet illustrissima domina mea, D. ELIZABETHA regis nostri soror, ut in tanta ejus juste commendandæ varietate, labor mihi non quærendæ laudis, sed statuendi modi propositus esse videatur. Nihil tamen scribam, cujus ipse præsens testis non fuerim. Me enim præceptore Græcæ Latinæque linguæ duos annos usa est. Nunc vero ego Aulica turba liberatus, et veteris otii mei literarii suavitati restitutus, regiæ majestatis beneficentia satis honestam conditionem et locum in hac Academia habeo. Fortunæ naturæque ornamenta, in illustrissimam dominam meam collocata, hæc ne an illa pluris æstimanda in comparatione, ad judicandum perquam sunt difficilia. Aristotelica laus in eam tota transfusa est. Nam κάλλος in illa, μέγεθος, σωφροσύνη καὶ φιλοεργία omnia summa. Ex anno decimo sexto nonnihil excessit, tanta in hac et ætate gravitas, et celsitate comitas inaudita est. Acerrimum veræ religionis et optimarum literarum studium. Ingenium sine muliebri mollitia, labor cum virili constantia, memoria, qua nihil vel citius percipit vel diutius retinet. Gallice, Italiceque, æque ac Anglice loquitur; Latine, expedite, proprie, considerate; Græce etiam mediocriter mecum frequenter libenterque colloquuta est. Si quid Græce Latineve scribat, manu ejus nihil pulchrius. Musicæ ut peritissima, sic ea non admodum delectata. In quavis adhibenda munditia φιλόκαλος μᾶλλον ἢ καλλωπιςής, aurum κρωβύλας καὶ κορύμβας sic semper aspernata, ut non PHÆDRAM sed HIPPOLYTEN omni vitæ ratione referre videatur. Perlegit mecum integrum fere, CICERONEM, magnam partem TITI LIVII. Ex his enim

propemodum solis duobus auctoribus Latinam linguam hausit. Exordium diei semper *Novo Testamento Græce* tribuit, deinde selectas ISOCRATIS orationes, et SOPHOCLIS tragœdias legebat. Hinc namque illius et linguam purissima dictione, mentem aptissima præceptione, et reliquam ejus excelsæ vitæ conditionem, ad omnem fortunæ vim recte instruendam esse existimavi. Ad religionis institutionem, post fontes scripturarum D. CYPRIANUM, *locos communes* P. MELANCTHONIS, et alios hujus generis simillimos, ex quibus pura doctrina cum elegante sermone libari potuerit, adjunxit. In omni oratione, si quod invitum verbum, aut curiosius accersitum fuerit, facile animadvertit. Ineptos illos ERASMI imitatores qui Latinam linguam in miseras proverbiorum compedes illigant, ferre non potest. Orationem ex re natam, proprietate castam, perspicuitate illustrem, libenter probat. Verecundas translationes, et contrariorum collationes apte commissas, et feliciter confligentes, unice admiratur. Quarum rerum diligenti animadversione aures ejus tritæ, adeo teretes factæ sunt, et judicium tam intelligens, ut nihil in Græca, Latina, et Anglica oratione, vel solutum et pervagatum, vel clausum et terminatum, vel numeris aut nimis effusum aut rite temperatum occurrat, quod non illa inter legendum ita religiose attendit, ut id statim vel magno rejiciat cum fastidio vel summa excipiat cum voluptate. Nihil fingo, mi STURMI, nec opus est: sed adumbrare tantum volui tibi speciem ejus excellentis ingenii et studii; in cujus rei veluti forma dum mens mea tota defixa est, hanc illustrissimæ dominæ meæ memoriam mihi quidem carissimam, ad te scribendo libenter suaviterque usurpavi. Ad hanc nobilissimam principem si tu aliquid scripseris, doctissime STURMI, illud et grato animo acceptura, et magno judicio perlectura est. Sed vereor ne ipse, jucunda vel recordandi illius vel scribendi ad te suavitate delectatus, extra modum

epistolæ prolixitate prodierim. Et de literarum apud nos ratione plura alio tempore. Rumor hic sparsus est, te venturum in Angliam: sive hoc verum sit, sive totum ex eo ortum desiderio quo plurimi te hic videndi tenentur, non intelligo. Mihi nihil frequentius in votis. Interea dum ego adventum tuum gratissima spe expectem, desiderium quæso meum absentis tui suavissimis literis tuis sic lenias, ut saltem intelligam te meas recepisse. Amorem meum quem tibi maxime absenti debeo, eum interea universum ad præsentem patrem BUCERUM defero. His literis inclusum dono tibi mitto argenteum nummum CAII CÆSARIS. In sequentibus CÆSARIBUS additi sunt semper loquaciores tituli, quod sæpe animadverti in omnium fere CÆSARUM nummis, aureis, aut argenteis, usque ad Gotticam illam barbariem. Hic ex una parte tantum CÆSARIS nomen inscribitur. His priscæ antiquitatis reliquiis quia plurimum ipse capior, hunc nummum tibi mittere volui, plures deinceps missurus, si te hoc antiquæ et benevolentiæ meæ et temporum vetustatis monumento delectatum esse cognovero. Vale in CHRISTO JESU. Cantabrigiæ e collegio D. JOANNIS Evangelistæ, quarto Aprilis, 1550.

ERRATA.

VOL. I.

Page	17,	line	28,	*for*	VIII	*read*	X.
„	52	„	6	„	quidam	„	quidem.
„	52	„	21	„	protectionem	„	profectionem.
„	52	„	33	„	qui	„	qua.
„	53	„	26	„	fumus	„	fuimus.
„	85	„	13	„	A, 18	„	w, 270.
„	157	„	7	„	iniquiorum	„	iniquiorem.
„	157	„	18	„	affimaret	„	affirmaret.
„	159	„	29	„	quantum	„	quantam.
„	213	„	14	„	quos	„	quas.
„	307	„	10	„	1651	„	1551.
„	360	„	24	„	June	„	July.

VOL. II.

Page 33, line 9, *read* Lubecensium.
„ 77, line 14, *for* 93 *read* 98.
Part II, page 66, last line, *read* Arminius.

VOL. III.

Page	106,	line	21,	*for*	private	*read*	privy.
„	135	„	18	„	gentleness	„	gentleship.
„	231	„	29	„	fallacy	„	fallacion.
„	236	„	1	„	mere	„	more.
„	236	„	22	„	fetched	„	fet.
„	316	„	17	„	testicari	„	testificari.
„	316	„	35	„	exerciis	„	exercitiis.
„	318	„	20	„	Lælia	„	Lælii.

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